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THE

MISSIONARY HERALD.

VOL. LXXVI. — NOVEMBER, 1880. — No. XI.

This number of the *Herald* is, of course, largely filled with reports from, and papers presented at, the Annual Meeting. Aside from the sessions of the Board in Huntington Hall, which are reported in the minutes, crowded meetings were held in the Kirk Street and John Street churches, both on Wednesday and Thursday, at which addresses were made by Dr. G. F. Magoun; Rev. Wm. P. Sprague, of North China; Dr. S. R. Dennen; Dr. Wm. E. Merriman; Rev. Reuen Thomas; Hon. E. S. Tobey; Rev. Narayan Sheshadrai, of India; Dr. A. J. F. Behrends; Dr. W. W. Patton; Dr. W. W. Scudder; Rev. Mr. Wells, of Montreal; Dr. Baldwin, of the Methodist Mission in China; Hon. Wm. E. Dodge; Dr. H. C. Haydn; Dr. Geo. Washburn, President of Robert College; Dr. Edward Hawes; and Rev. Geo. Constantine, of Smyrna. Prayer-meetings, conducted on Wednesday morning by Rev. L. H. Cobb, and on Thursday morning by Dr. E. B. Webb, were held in Huntington Hall, and were participated in by missionaries and others. The meeting of the Woman's Board on Thursday in John Street Church was so crowded that an overflow meeting was held in Kirk Street Church. Both these meetings are spoken of as having been of the deepest interest. A marked feature of this annual meeting was the presence of so many theological students, who were thoughtfully invited by the Committee of Arrangements.

THERE have been so many *best* meetings of the Board that we hesitate about applying the term to the session at Lowell. Yet why should not each succeeding meeting be better than the previous one? In the number and character of those in attendance, in the sustained quality and spiritual fervor of the addresses, in the spirit of grace and supplication which seemed at times to be poured upon the assembly, the gathering at Lowell was certainly remarkable. If the result shall not be an increase during the coming year in the zeal and prayers and offerings of men and of money we shall be greatly surprised. It remains for those who were lifted on a high wave of religious feeling to see to it that their feeling is transmuted into action, and that their newly-quickened interest in the progress of Christ's kingdom is not allowed to evaporate through inaction.

THE first fruits of several years' work in a village near Prague, Austria, were to be gathered into the church in that city on the 19th of September. Thirteen persons were expecting to confess Christ on that day, in addition to the four Romanists who had recently united with the Free Reformed Church.

NOTHING could exceed the hospitality of the people of Lowell and vicinity during the meetings of the Board. At no previous meeting has the hospitality of our friends been so severely taxed, but every call was met most abundantly, and the arrangements were all that could be desired. May the blessings so heartily invoked by their three thousand guests upon the churches and people of Lowell come upon them in large measure.

THE Inter-seminary Missionary Convention which assembles in New Brunswick, New Jersey, October 21–24, will doubtless be of great interest not only to those who participate in the exercises, but also to many others who will bear on their hearts these young men while they are planning for widest work for the kingdom of Christ on earth. May God guide their counsels and deepen their spirit of consecration.

WE learn from the *Proceedings* of the Royal Geographical Society for October that the party to which Mr. Pinkerton refers in his letter given on another page, is organized expressly for the exploration of Umzila's country. Captain Phipson-Wybrants, who leads the expedition, has been fortunate enough to engage the services of Chuma and fifty of his best men to accompany him from Zanzibar. Chuma will be remembered as the faithful servant and friend of Dr. Livingstone. This expedition may have most important bearings upon our new mission, and it seems specially providential that Mr. Pinkerton is on the spot to avail himself of aid from this party in reaching Umzila's capital.

A PASTOR settled in an eligible locality was overheard to say, on his return from the Annual Meeting at Lowell, that he felt he had missed the best opportunity of his life in not being a missionary. Was there not more than one minister who felt so? Perhaps it is not yet too late for some of those who look regretfully upon their past decisions to reverse them, and so enter now upon the work in which they believe they can make the most of themselves and do the most for Christ's kingdom.

WE are glad to learn that within two weeks of its publication the Congregational Publishing Society has sold its first edition of Dr. Christlieb's *Protestant Foreign Missions*, and that the second edition is rapidly disappearing. The admirable statement given in this volume of what has been done within the century towards spreading the gospel, furnishes the most convincing evidence that the Church has it in her power to evangelize the world, and that speedily.

IN an admirable charge given to his clergy a few weeks ago the Archbishop of Canterbury referred in a most catholic and Christian way to the missionary operations of churches other than his own. It is pleasant and almost startling to hear this highest ecclesiastic of the English Church, in speaking of the Oriental Christians, say: "No wide-spread spiritual work, testifying to our Christian brotherhood, has yet been done among them but by the missionaries of the American Independents. All honor to these good men for the efforts they have steadily pursued for so many years, to the quiet efficacy of which testimony is borne by the authorities of our Foreign Office."

With deep pain have we received the tidings of the death of Dr. Osgood, of Foochow, who fell suddenly at his post on the 17th of August. He had for some time been enfeebled through over-work when he was smitten by sunstroke, from which he could not rally. A notice of his life and work will be given in our next issue.

A Successful Experiment. — It was tried last year in the Sunday-school connected with the Congregational Church of Quincy, Mass. Pasteboard boxes with a slit in the top, large enough for a small coin to be inserted, were distributed among such of the children as desired to try the experiment. These boxes were to be kept in some conspicuous place at home, suggesting a frequent, perhaps weekly, deposit of small coin. Over one hundred children tried the experiment with such success that when the boxes were brought together and opened at a public meeting recently held, the total contributions reached the handsome sum of about $95.00, which has gone upon its mission of mercy around the world. How many children and youth will try a similar experiment during the coming year?

During the sessions of the recent Annual Meeting, mention was made of tidings just received of the death of Rev. Enos J. Montague, a corporate member from Wisconsin; also, of the death of Rev. W. A. Hallock, D. D., Honorary Secretary of the American Tract Society, and a life-long friend of the American Board.

It is an important fact bearing on the evangelization of Central Africa that the English Church Mission at Mpwapwa is in a prosperous condition. This post is on the way from Zanzibar to both of the great lakes, Victoria and Tanganyika, and we are glad to note that the mission has some fifty acres under cultivation, with thriving flocks of young ostriches, sheep, and oxen. The mission has also occupied another station, Mamboia, some forty miles nearer the coast than Mpwapwa, where the first English woman to go into the interior will be located.

Aside from the over six hundred male honorary members who reported their presence at the Annual Meeting at Lowell, there were doubtless many in attendance who did not send in their names. It is a noble constituency to which the Foreign Missionary cause appeals.

Word has just been received from the Department of State at Washington that a cablegram from Constantinople informs the Department that on the trial of the murderers of Dr. Parsons three men were convicted, and that Ali, the leader, has been sentenced to be hung, and the other two to imprisonment at hard labor for fifteen years. We hope there will be no failure in the execution of the sentence.

A Wall Map of Micronesia, similar in style to the Map of Central Africa, recently issued by the Board, but one half the size, is now ready. See advertisement pages.

ANNUAL MEETING OF THE BOARD.

THE American Board of Commissioners for Missions commenced its Seventy-first Annual Meeting in Huntington Hall, Lowell, Mass., Tuesday, October 5, 1880, at three o'clock in the afternoon. The following Corporate and Honorary Members were present: —

CORPORATE MEMBERS PRESENT.

Maine.

William W. Thomas, Esq., Portland.
John O. Fiske, D. D., Bath.
Joseph S. Wheelwright, Esq., Bangor.
Hon. Joseph Titcomb, Kennebunk.

New Hampshire.

Samuel C. Bartlett, D. D., LL. D., Hanover.
Hon. John W. Noyes, Chester.
Alonzo H. Quint, D. D., Dover.
Joseph B. Walker, Esq., Concord.
Josiah G. Davis, D. D., Amherst.

Vermont.

Hon. John B. Page, Rutland.
Matthew H. Buckham, D. D., Burlington.
Rev. Henry Fairbanks, St. Johnsbury.
Calvin B. Hulbert, D. D., Middlebury.
Hon. Horace Fairbanks, St. Johnsbury.

Massachusetts.

Mark Hopkins, D. D., LL. D., Williamstown.
Henry B. Hooker, D. D., Boston.
Augustus C. Thompson, D. D., Boston.
John W. Chickering, D. D., Wakefield.
James M. Gordon, Esq., Auburndale.
Hon. Alpheus Hardy, Boston.
Abner Kingman, Esq., Boston.
Hon. William Hyde, Ware.
Nathaniel George Clark, D. D., Boston.
Langdon S. Ward, Esq., Boston.
John O. Means, D. D., Boston.
Daniel T. Fiske, D. D., Newburyport.
Samuel N. Lane, Esq., Southbridge.
Joshua W. Wellman, D. D., Malden.
Ezra Farnsworth, Esq., Boston.
Edmund K. Alden, D. D., Boston.
Joseph S. Ropes, Esq., West Roxbury.
J. Russell Bradford, Esq., Boston.
Eleazar Porter, Esq., Hadley.
Rev. Isaac R. Worcester, Auburndale.
Samuel G. Buckingham, D. D., Springfield.
James H. Means, D. D., Dorchester.
Edwin B. Webb, D. D., Boston.
Hon. Charles T. Russell, Cambridge.
Charles P. Whitin, Esq., Whitinsville.
Joseph C. Tyler, Esq., Boston.
Henry F. Durant, Esq., Wellesley.
James S. Hoyt, D. D., Cambridge.
Rev. Edward S. Atwood, Salem.
A. E. P. Perkins, D. D., Ware.
Nathan Carruth, Esq., Dorchester.
Daniel L. Furber, D. D., Newton Center.
Samuel Johnson, Esq., Boston.
Egbert C. Smyth, D. D., Andover.
Rev. John W. Harding, Longmeadow.
Arthur W. Tufts, Esq., Boston (Highlands).
Samuel D. Smith, West Roxbury.
A. Lyman Williston, Esq., Florence.
Julius H. Seelye, D. D., Amherst.
Charles C. Burr, Esq., Auburndale.
Elbridge Torrey, Esq., Boston.
Rev. E. N. Packard, Dorchester.
Rev. Henry A. Stimson, Worcester.
Jacob M. Manning, D. D., Boston.
Rev. Jonathan L. Jenkins, Pittsfield.
Sewall G. Mack, Esq., Lowell.
David Whitcomb, Esq., Worcester.
Rev. Elnathan E. Strong, Auburndale.

Rhode Island.

Amos D. Lockwood, Esq., Providence.
Hon. Amos. C. Barstow, Providence.
Thomas Laurie, D. D., Providence.
James G. Vose, D. D., Providence.

Connecticut.

Hon. Samuel Miller, New Haven.
John N. Stickney, Esq., Rockville.
Edward Hawes, D. D., New Haven.
Hon. Benjamin Douglas, Middletown.
William Thompson, D. D., Hartford.
William C. Crump, Esq., New London.
Henry E. Sawyer, Esq., New Britain.
Rev. Burdett Hart, New Haven.
L. T. Chamberlain, D. D., Norwich.
Hon. Nathaniel Shipman, Hartford.
Jonathan N. Harris, Esq., New London.
George L. Walker, D. D., Hartford.
Hon. S. Wells Williams, New Haven.

New York.

John C. Holbrook, D. D., Syracuse.
Montgomery S. Goodale, D. D., Amsterdam.
Hon. William E. Dodge, New York City.
James B. Shaw, D. D., Rochester.
Gen. S. Lockwood Brown, New York City.
Richard P. Buck, Esq., Brooklyn.
Hiram C. Haydn, D. D., New York City.
Augustus F. Beard, D. D., Syracuse.

Pennsylvania.

George L. Weed, Esq., Philadelphia.

District of Columbia.

William W. Patton, D. D., Washington.
Hon. Peter Parker. Washington.
Rev. Eliphalet Whittlesey, Washington.

Alabama.

Rev. Henry S. DeForest, Talladega.

Ohio.

Samuel Wolcott, D. D., Cleveland.
Israel W. Andrews, D. D., Marietta.
William J. Breed, Esq., Cincinnati.
Hon. Heman Ely, Elyria.
Robert G. Hutchins, D. D., Columbus.

Illinois.

Simon J. Humphrey, D. D., Chicago.
Hon. William I. Phelps, Elmwood.

Michigan.

Philo Parsons, Esq., Detroit.
Rev. Moses Smith, Detroit.

Wisconsin.

William E. Merriman, D. D., Ripon.

Minnesota.

Rev. L. Henry Cobb, Minneapolis.

Iowa.

Alden B. Robbins, D. D., Muscatine.
George F. Magoun, D. D., Grinnell.

California.

Israel E. Dwinell, D. D., Sacramento.

MALE HONORARY MEMBERS PRESENT.

Maine.

Rev. J. E. Adams, Bangor.
E. F. Duren, Bangor.
W. Rand, Bangor.
Rev. S. Lewis B. Speare, Bangor.
J. O. Fiske, D. D., Bath.
Rev. William R. Richards, Bath.
Rev. Charles L. Nichols, Brownville.
Rev. John Dinsmore, Brunswick.
Rev. William P. Fisher, Brunswick.
Rev. A. E. Ives, Castine.
Rev. Austin L. Park, Gardiner.
Rev. Charles A. White, Hallowell.
Rev. Edward C. Crane, Holden.
Rev. George S. Dickerman, Lewiston.
Charles A. Brown, Portland.
Daniel Choate, Portland.
Rev. Charles A. Dickinson, Portland.
Rev. William H. Fenn, Portland.
Rev. E. Y. Hincks, Portland.
I. P. Warren, D. D., Portland.
Rev. Jeremiah E. Pond, Warren.
Rev. Henry T. Arnold, Wells.
Bara Maxwell, Wells.
Rev. Luther Wiswall, Windham.
Rev. William R. Stocking, Wiscasset.
Rev. Joseph Freeman, Yarmouth.
Rev. Joseph Torrey, Yarmouth.
Rev. David B. Sewell, York.

New Hampshire.

Edward Aiken, M. D., Amherst.
William Clark, D. D., Amherst.
Rev. Jesse Page, Atkinson.
Rev. E. B. Pike, Atkinson.
Rev. James Holmes, Bennington.
Rev. F. D. Sargent, Brookline.
Rev. Quincy Blakely, Campton.
Rev. M. H. Wells, Claremont.
Rev. Franklin D. Ayer, Concord.
Moses R. Emerson, Concord.
Allen Folger, Concord.
Rev. E. H. Greeley, Concord.
Rev. J. L. Jerrold, Concord.
George W. Barker, Derry.
Rev. J. H. Stearns, Epping.
Rev. S. Byington, Exeter.
Edward O. Otis, M. D., Exeter.
Rev. J. T. Otis, Exeter.
Rev. George E. Street, Exeter.
Rev. A. W. Fisk, Fisherville.
Rev. John Colby, Fitzwilliam.
Parker Blood, Groton.
Samuel P. Leeds, D. D., Hanover.
George A. Beckwith, Harrisville.
Rev. Augustus Alvord, Hill.
Rev. Harry Brickett, Hillsborough Bridge.
Cyrus Newhall, Hillsborough Bridge.
Rev. Henry H. Hamilton, Hinsdale.
Rev. S. M. Blanchard, Hudson.
George Kingsbury, Kingston.
Rev. Jeremiah E. Fullerton, Laconia.
Rev. John M. Dutton, Lebanon.
Charles Talcott, Manchester.
C. W. Wallace, D. D. Manchester.
Rev. John L. Merrill, Marlborough.
Rev. Daniel Goodwin, Mason.
Rev. George I. Beard, Meredith Village.
Rev. Giles Leach, Meredith Village.
Rev. Charles M. Palmer, Meriden.
T. W. Gillis, Milford.
Spencer Guild, Milford.
William D. Locke, New Ipswich.
Rev. Isaac C. White, Newmarket.
Dexter Richards, Newport.

Rev. Thomas V. Haines, North Hampton.
Rev. Francis B. Knowlton, Oxford.
Rev. Augustus Berry, Pelham.
Rev. D. Goodhue, Pembroke.
Rev. J. Willey, Pembroke.
Rev. George Dustan, Peterborough.
Rev. John W. Colwell, Pittsfield.
Rev. George H. Scott, Plymouth.
Rev. George A. Perkins, Salem.
Rev. Frank Haley, Seabrook.
Rev. James H. Fitts, South Newmarket.
Rev. Albert B. Peabody, Stratham.
A. C. Ellis, Sullivan.
Rev. Charles Scott, Thornton's Ferry.
Rev. Frederic T. Perkins, Tilton.
David P. Lowe, Troy.
Rev. Alfred B. Tracy, Wilton.
Rev. Elijah Harmon, Winchester.
Rev. J. C. Smith, Winchester.
Rev. Charles Packard, Windham.
Rev. G. W. Christie, Wolfborough.
Rev. S. Clark, Wolfborough.
Rev. J. L. Merrill, Wolfborough.

Vermont.

Rev. James A. Bates, Barton.
Rev. Isaac Jennings, Bennington.
Rev. W. W. Winchester, Bridport.
Rev. Edward T. Hooker, Castleton.
Rev. William T. Herrick, Charleston.
Rev. George H. Morss, Clarendon.
Rev. John Fraser, Derby.
Rev. Josiah Merrill, Dummerston.
Rev. N. F. Carter, Hartford.
Rev. Austin Hazen, Jericho.
Rev. Azro A. Smith, Johnson.
Rev. George H. French, Ludlow.
Rev. Edward P. Hooker, Middlebury.
M. L. Severance, Middlebury.
Rev. Samuel L. Bates, Newbury.
Henry D. Hall, North Bennington.
T. E. Park, North Bennington.
Rev. N. R. Nichols, Norwich.
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Rev. C. E. Ferrin, Plainfield.
Rev. Austin Dodge, Putney.
Rev. Elbridge Gerry, Randolph, West.
Rev. Samuel W. Dike, Royalton.
J. H. Haven, Rutland.
E. D. Page, Rutland.
J. K. Williams, Rutland.
Rev. W. N. Bacon, Shoreham.
Adna Brown, Springfield.
A. E. Wilson, Springfield.
Rev. Edward T. Fairbanks, St. Johnsbury.
Rev. Henry W. Jones, St. Johnsbury.
Rev. Henry Cummings, Strafford.
Rev. James H. Babbitt, Swanton.
George P. Byington, Westford.
A. Stevens, D. D., Westminster, West.

Massachusetts.

John A. King, Abington.
Allen Hazen, D. D., Agawam.
Rev. J. Jay Dana, Alford.
Rev. Pliny S. Boyd, Amesbury.
Rev. Joseph Blake, Andover.
A. B. Cutter, Andover.
George Gould, Andover.
Rev. James H. Laird, Andover.
Prof. C. M. Mead, Andover.
J. H. Thayer, D. D., Andover.
Rev. Worcester Willey, Andover.
William E. Wolcott, Andover.
George H. Rugg, Arlington.
Rev. J. Wadhams, Ashfield.
Edwin Sears, Ashland.
Rev. Wm. A. Spaulding, Attleborough.
Rev. Joseph F. Gaylord, Barre.
Rev. George E. Lovejoy, Bedford.
Rev. Payson W. Lyman, Belchertown.
W. S. Frost, Belmont.
Rev. William H. Teel, Belmont.
Rev. Wm. A. Chamberlain, Berkley.
Rev. Leroy M. Pierce, Bernardston.
Rev. William H. Davis, Beverly.
Issachar Lafavour, Beverly.
Rev. John Haskell, Billerica.
Rev. H. A. Hazen, Billerica.
Rev. F. R. Abbe, Boston.
Rev. Cyrus W. Allen, Boston.
Rev. J. H. Barrows, East Boston.
Thomas W. Bicknell, Boston.
Albert Bowker, East Boston.
Geo. M. Boynton, D. D., Jamaica Plain, Boston.
Rev. Elias Chapman, Boston.
Dorus Clarke, D. D., Boston.
R. L. Day, Boston.
Rev. Albert E. Dunning, Boston.
Charles Gage, Boston.
Rev. Wm. Greenwood, East Boston.
Benj. C. Hardwick, Boston.
Rev. Simeon S. Hughson, Boston.
J. H. Hunkins, Boston.
Charles Hutchins, Boston.
Jason B. Loomis, Boston.
Rev. S. S. Matthews, Jamaica Plain, Boston.
Rev. Robert R. Meredith, Boston.
Rev. Albert Paine, Boston.
John E. Parker, Boston.
John W. Partridge, Boston.
Rev. Albert H. Plumb, Boston.
L. B. Pratt, Boston.
James P. Rice, Boston.
Austin Richards, D. D., Boston.
Geo. P. Smith, Boston.
George W. Stearns, Boston.
Edward Strong, D. D., Boston.
J. L. Withrow, D. D., Boston.
Frank Wood, Boston.
Rev. William B. Wright, Boston.

Rev. Charles L. Hubbard, Boxford.
Rev. Calvin E. Park, Boxford.
Henry H. Brigham, Boylston Centre.
Rev. John D. Kingsbury, Bradford.
Warren Ordway, Bradford.
Joshua E. Crane, Jr., Bridgewater.
Rev. Doane R. Atkins, Brimfield.
Geo. C. Cary, Brockton.
E. H. Packard, Brockton.
H. E. Abbott, Brookline.
Edward I. Thomas, Brookline.
Edwin St. J. Ward, Brookline.
Rev. J. H. Childs, Byfield.
Rev. E. G. Parsons, Byfield.
Zenas W. Bliss, Cambridge.
Rev. Asa Bullard, Cambridge.
Rev. S. W. Hanks, Cambridge.
Rev. G. R. Leavitt, Cambridge.
Rev. W. A. Mandell, Cambridge.
A. McKenzie, D. D., Cambridge.
J. B. Taylor, Cambridge (East).
Rev. Chas. Rockwell, Chatham.
Rev. C. C. Torrey, Chelmsford.
Rev. S. P. Cook, Chelsea.
Isaac P. Langworthy, D. D., Chelsea.
C. A. Richardson, Chelsea.
Rev. E. B. Clark, Chicopee.
Rev. W. E. Dickinson, Chicopee.
Rev. Wm. L. Gaylord, Chicopee.
Rev. De Witt S. Clark, Clinton.
Rev. Chas. Wetherby, Clinton.
Rev. Edward C. Hood, Cohasset.
Rev. David A. Strong, Coleraine.
Henry S. Damon, Concord.
Oliver Dickson, Concord.
Henry M. Grout, D. D., Concord.
Elijah Hutchinson, Danvers.
Rev. Charles B. Rice, Danvers.
Edward P. Burgess, Dedham.
Horace B. Darling, Dedham.
Rev. Charles M. Southgate, Dedham.
E. M. Ferry, Easthampton.
Rev. Alex. R. Merriam, Easthampton.
W. H. Wright, Easthampton.
Rev. James M. Bell, East Medway.
Edward Smith, Enfield.
Rev. Michael Burnham, Fall River.
Morton Eddy, Fall River.
Rev. Calvin Keyser, Fall River.
Rev. Henry K. Craig, Falmouth.
Rev. Samuel Farley, Falmouth.
A. F. Andrews, Fitchburg.
Jacob Haskell, Fitchburg.
Wm. L. Jenkins, Fitchburg.
Rev. W. R. Eastman, Framingham.
F. J. Stevens, Fayville.
Rev. William D. Herrick, Gardner.
Rev. F. G. Clark, Gloucester.
James H. Barton, Granby.
Rev. T. R. Wait, Granby.
Rev. A. G. Loomis, Greenfield.
Rev. Wellington Newell, Greenfield.
Rev. Edward P. Blodgett, Greenwich.
Rev. Rowland Ayres, Hadley.
Rev. B. M. Frink, Hamilton.
Rev. E. M. Frary, Hatfield.
R. M. Woods, Hatfield.
Rev. Joshua S. Gay, Hanson.
Frederick A. Reed, Harvard.
Rev. Henry E. Barnes, Haverhill.
John M. Lowell, Haverhill.
Giles Merrill, Haverhill.
R. H. Seeley, D. D., Haverhill.
Rev. Henry Seymour, Hawley.
Dwight W. Marsh, D. D., Haydenville.
Ephraim Flint, D. D., Hinsdale.
Rev. Henry C. Fay, Holden.
Rev. Geo. M. Adams, Holliston.
A. C. Holbrook, Holbrook.
Rev. J. L. R. Trask, Holyoke.
Rev. C. W. Mallory, Housatonic.
Rev. P. B Davis, Hyde Park.
Rev. S. D. Hosmer, Hyde Park.
Rev. Jas. P. Lane, Hyde Park.
Rev. W. Mellen, Hyde Park.
Rev. Edwin B. Palmer, Ipswich.
H. B. Morse, Jeffersonville.
Rev. Wm. De L. Love, Jr., Lancaster.
Rev. A. P. Marvin, Lancaster.
Edward Phelps, Lancaster.
Milton Bonney, Lawrence.
Rev. Joshua Coit, Lawrence.
Rev. Amos H. Coolidge, Leicester.
Rev. G. H. de Bevoise, Leominster.
Rev. J. P. Watson, Leverett.
Rev. Edward G. Porter, Lexington.
Rev. H. J. Richardson, Lincoln.
Rev. Smith Baker, Lowell.
Rev. Chas. D. Barrows, Lowell.
Rev. Samuel Bowker, Lowell.
Rev. John M. Greene, Lowell.
Geo. Hewens, Lowell.
J. S. Holt, Lowell.
Reuben M. Hutchinson, Lowell.
William Kittredge, Lowell.
Marsh Marks, Lowell.
L. A. Osborne, Lowell.
Rev. Jos. B. Seabury, Lowell.
Horace B. Shattuck, Lowell.
Rev. Owen Street, Lowell.
Rev. Albert H. Currier, Lynn.
Rev. James L. Hill, Lynn.
Rev. J. C. Gordon, Malden.
Joseph Sweetser, Malden.
E. A. Lawrence, D. D., Marblehead.
Rev. John H. Williams, Marblehead.
J. W. Brewer, Marlborough.
Rev. Levi Brigham, Marlborough.

Rev. S. E. Eastman, Marlborough.
Rev. Ebenezer Alden, Jr., Marshfield.
Geo. H. Pratt, Medfield.
Rev. Albert G. Bale, Melrose.
Rev. William H. Hubbard, Merrimac.
Rev. Ephraim W. Allen, Middleborough.
Rev. Nathan T. Dyer, Middleborough.
E. E. Perkins, Middleborough.
M. H. Swift, Middleborough.
Rev. Oliver S. Dean, Milford.
Rev. John L. Ewell, Millbury.
Rev. George A. Putnam, Millbury.
Rev. L. S. Parker, Miller's Falls.
A. K. Teele, D. D., Milton.
S. L. Tucker, Milton.
Rev. E. H. Byington, Monson.
Edward F. Morris, Monson.
Rev. Francis N. Peloubet, Natick.
Rev. Daniel Wight, Natick.
Willard Wight, Natick.
F. B. Dennison, New Bedford.
F. L. Gilman, New Bedford.
Enoch G. Currier, Newburyport.
Rev. Charles Dame, Newburyport.
Rev. Omar W. Folsom, Newburyport.
Rev. S. M. Keeler, Newburyport.
Rev. James H. Ross, Newburyport.
Isaac D. Allen, Newton.
W. Calkins, D. D., Newton.
R. V. C. Emerson, Newton.
Rev. E. Frank Howe, Newton.
Rev. Geo. G. Phipps, Newton.
M. H. Sargent, Newton.
C. A. Torrey, Newton.
Frank W. Frisbee, North Andover.
M. G. Montague, North Brookfield.
J. E. Porter, North Brookfield.
Rev. S. P. Wilder, North Brookfield.
Rev. W. P. Alcott, North Chelmsford.
Rev. E. R. Drake, Northfield.
Rev. S. S. Drake, Northfield.
Rev. John H. Garman, Orange.
Rev. Alfred F. Marsh, Orange.
Rev. B. M. Fullerton, Palmer.
Rev. C. C. Carpenter, Peabody.
George F. Osborne, Peabody.
Richard Smith, Peabody.
Rev. W. G. Sperry, Peabody.
Rev. J. E. B. Jewett, Pepperell.
Rev. T. O. Rice, Plymouth.
Rev. T. S. Robie, Plymouth.
Rev. Geo. A. Tewksbury, Plymouth.
Rev. G. M. Howe, Princeton.
F. Hardwick, Quincy.
Rev. Wm. Leonard, Rochester.
Rev. J. C. Labaree, Randolph.
Rev. R. Emerson, Reading.
Rev. L. J. White, Reading.
Rev. G. H. Tilton, Rehoboth.
Rev. J. P. Bixby, Revere.
Rev. E. Z. Ferris, Rockland.
Rev. R. B. Howard, Rockport.
Rev. N. Richardson, Rockport.
Rev. Wilbur Johnson, Royalston.
Ebenezer Cleveland, Salem.
Rev. DeWitt S. Clark, Salem.
Stephen Thayer, Salem.
Rev. William S. Hubbell, Somerville.
Rev. Charles B. Sumner, Somerville.
Rev. Joseph Danielson, Southbridge.
Rev. W. S. Hawkes, South Hadley Falls.
Rev. James Wells, South Hadley Falls.
Frank A. Brewer, Springfield.
Rev. Luther H. Cone, Springfield.
Rev. Aldin Grout, Springfield.
George B. Kilbon, Springfield.
E. P. Terhune, D. D., Springfield.
Rev. William F. Arms, Sunderland.
Abner P. Emerson, Swampscott.
Rev. George A. Jackson, Swampscott.
Rev. J. W. Ballantine, Taunton.
George M. Woodward, Taunton.
Rev. R. W. Haskins, Templeton.
Rev. S. Franklin French, Tewksbury.
Rev. Charles Jones, Tolland.
Edward W. Noble, D. D., Truro.
Rev. A. B. Seffers, Truro.
Rev. David N. Beach, Wakefield.
Willard Judson, Wakefield.
George R. Morrison, Wakefield.
C. H. Fitts, Walpole.
Rev. Calvin G. Hill, Walpole.
H. B. Anderson, Ware.
E. H. Baker, Ware.
W. L. Breckenridge, Ware.
Otis Lane, Ware.
Milton Lewis, Ware.
Rev. William G. Tuttle, Ware.
Rev. Edwin P. Wilson, Watertown.
Rev. Daniel Butler, Waverly.
Rev. Truman A. Merrill, Wayland.
Rev. P. D. Cowan, Wellesley.
Rev. Francis J. Fairbanks, West Boylston.
Rev. Edwin S. Gould, West Brookfield.
Rev. David Shurtleff, Westfield.
Rev. E. R. Hodgman, Westford.
Rev. Ephraim O. Jameson, West Medway.
Edward C. Damon, Westvale.
Rev. A. H. Tyler, Weymouth.
Rev. Calvin Terry, Weymouth.
Rev. F. P. Chapin, Weymouth.
Rev. M. F. Hardy, Whateley.
Rev. M. S. Howard, Wilbraham.
William R. Hill, Wilkinsonville.
Paul A. Chadbourne, LL. D., Williamstown.
Joseph White, Williamstown.
Rev. Daniel P. Noyes, Wilmington.
Rev. Davis Foster, Winchendon.

Rev. J. P. Humphrey, Winchendon.
Orlando Mason, Winchendon.
Rev. Leander Thompson, Woburn.
Rev. Henry T. Cheever, Worcester.
Rev. Daniel Merriman, Worcester.
E. H. Sanford, Worcester.
Rev. William T. Sleeper, Worcester.

Connecticut.

Rev. C. P. Grosvenor, Ashford.
Rev. William A. Hallock, Bloomfield.
Rev. L. H. Barber, Bolton.
Rev. F. E. Fellows, Bozrah.
John G. Davenport, Bridgeport.
Rev. C. E. Griggs, Chaplin.
David A. Griggs, Chaplin.
J. W. Griggs, Chaplin.
Rev. Francis Williams, Chaplin.
Rev. F. D. Avery, Columbia.
Philo Bevin, East Hampton.
Rev. J. S. Ives, East Hampton.
Edwin Talcott, Ellington.
Rev. Horace C. Hovey, Fairhaven.
Rev. Thomas K. Fessenden, Farmington.
Frederick C. Jones, Farmington.
W. W. Scudder, D. D., Glastonbury.
Dwight M. Pratt, Haddam.
S. R. Holmes, Hadlyme.
J. C. Kellogg, Hampton.
Herman P. Fisher, Hartford.
Rev. Merrick Knight, Hartford.
George E. Sanborn, Hartford.
Rev. Joseph H. Twichell, Hartford.
Rev. N. G. Bonney, Hanover.
Rev. I. L. Shipman, Jewett City.
Rev. William H. Beard, Killingly.
Rev. Edward S. Huntress, Killingly.
E. N. Hinckley, Killingworth.
Rev. James A. Gallup, Madison.
C. H. Learned, Mansfield Centre.
Rev. Nathaniel Beach, Mansfield.
Rev. Andrew C. Denison, Middlefield.
Rev. Azel W. Hazen, Middletown.
Rev. Charles J. Hill, Middletown.
Rev. J. B. Bonar, New Milford.
Rev. Dighton Moses, Montville.
R. P. Cowles, New Haven.
George E. Day, D. D., New Haven.
Stephen R. Dennen, D. D., New Haven.
Rev. Stephen Hubbell, New Haven.
Rev. Isaac C. Meserve, New Haven.
Philip Pond, New Haven.
Rev. Charles H. Williams, New Haven.
Rev. John E. Elliot, Newington.
Rev. John P. Taylor, New London.
Rev. T. A. Leete, Northfield.
Lewis A. Hyde, Norwich.
William S. Palmer, D. D., Norwich.
Rev. R. P. Stanton, Norwich.
Lester P. Buell, Plainville.
Rev. George A. Bryan, Preston.
Rev. A. B. Smith, Rocky Hill.
Rev. Alva A. Hurd, Scotland.
Roland Mather, Thetford.
Rev. Theo. L. Day, Talcottville.
Rev. A. C. Hurd, Taftville.
Rev. Charles A. Flanders, Wapping.
Rev. G. J. Tillotson, Wethersfield.
Rev. Erastus Colton, Willington.
Rev. Sam. J. M. Merwin, Wilton.
Rev. Ira Pettibone, Winchester.
Rev. L. H. Hallock, Winsted.
Rev. John H. Goodell, Windsor Locks.
George R. Hyde, Yantic.

Rhode Island.

Lewis B. Smith, Barrington.
Rev James H. Lyon, Central Falls.
Rev. William D. Hart, Little Compton.
Rev. Joseph J. Woolley, Pawtucket.
Rev. Marcus Ames, Providence.
A. J. F. Behrends, D. D., Providence.
Rev. J. M. Brewster, Providence.
George Harris, Providence.
J. G. Parkhurst, Providence.
Rev. James P. Root, Providence.
Rev. J. Tappan, Providence.
Henry W. Wilkinson, Providence.
S. O. Taber, Slatersville.
Rev. J. P. Hawley, Westerly.

New Jersey.

Rev. A. Underwood, Irvington.

Pennsylvania.

H. W. Pitkin, Philadelphia.

New York.

A. H. Burnell, Auburn.
Rev. J. P. Skeele, Bloomfield.
A. B. Davenport, Brooklyn.
Julius Davenport, Brooklyn.
Rufus P. Hibbard, Brooklyn.
Rev. J. A. Lansing, Brooklyn.
Jos. L. Partridge, Brooklyn.
Rev. E. P. Thwing, Brooklyn.
James P. Wallace, Brooklyn.
Rev. Thomas Wilson, Eaton.
Rev. Wm. E. Park, Gloversville.
Rev. Silas McKinney, Junius.
Rev. E. C. Ingalls, Kinderhook.
Rev. H. O. Russell, Moors.
Lyman Abbott, D. D., New York City.
Edward W. Gilman, D. D., New York City.
G. D. Pike, D. D., New York City.
Rev. J. M. Dickson, Montgomery.
H. L. Miller, Oxford.
A. Watson, Oxford.
Rev. T. W. Jones, Saratoga Springs.

Ohio.

Rev. S. H. Lee, Oberlin.
H. L. Miller, Oxford.

Michigan.

Rev. J. Morgan Smith, Jackson City.

Illinois.

Rev. E. R. Davis, Chicago.
Rev. E. F. Williams, Chicago.
Rev. W. H. Brewster, Blue Island.
Rev. Hiram Day, Glencoe.

Wisconsin.

Rev. H. P. Higley, Beloit.
H. H. Smith, Two Rivers.
T. P. Fuller, Watertown.

Minnesota.

Rev. J. L. Cory, Sauk Centre.

Alabama.

Rev. Geo. E. Hill, Marion.

Canada.

J. C. Aganier, Montreal.
Henry Lyman, Montreal.
J. F. Stevenson, D. D., Montreal.

Sandwich Islands.

S. C. Damon, D. D., Honolulu.

England.

Rev. A. Hannay, London.

MISSIONARIES PRESENT.

Rev. Thos. D. Christie, Central Turkey.
Rev. M. P. Parmelee and wife, Eastern Turkey.
Rev. J. O. Barrows and wife, Western Turkey.
Rev. H. O. Dwight and wife, Western Turkey.
Rev. J. T. Leonard and wife, Western Turkey.
D. C. Greene, D. D., Japan.
Rev. William P. Sprague, North China.
Rev. Mark Williams, North China.
Rev. Charles Harding and wife, Mahratta Mission.
Rev. Aldin Grout and wife, Springfield, Mass.
Rev. George Constantine and wife, Smyrna.
Mrs. Alice G. Gulick, Spanish Mission.
Miss Laura A. Day, Zulu Mission.

The President, Rev. Dr. Mark Hopkins, called to order, and the meeting united in singing and in prayer, in which Rev. Moses Smith, of Detroit, Mich., led.

Rev. Edward N. Packard, of Dorchester, was chosen Assistant Recording Secretary.

The material portions of the Minutes of the last Annual Meeting were read by the Recording Secretary.

The President appointed the following committees: —

Committee of Arrangements. Rev. C. D. Barrows, Rev. Dr. S. J. Humphrey, Rev. J. B. Seabury, Hon. John B. Page, Henry W. Wilkinson, Esq.

Business Committee. Hon. Horace Fairbanks, Hon. William Hyde, Rev. Dr. Israel W. Andrews, Calvin Day, Esq., Rev. Dr. I. P. Warren.

Committee on Nominations. Rev. Owen Street, Rev. E. E. Strong, Hon. John W. Noyes, Hon. Joseph Titcomb, Rev. Dr. Hiram C. Haydn.

Secretary Alden read an abstract of the Prudential Committee's Report on the Home Department.

A prayer of thanksgiving was offered, in which Rev. Dr. Behrends, of Providence, R. I., led.

The Treasurer, Langdon S. Ward, Esq., presented his Annual Report, with the Auditor's certificates annexed, which were read by the Recording Secretary.

Secretary Clark presented the Annual Survey of the Missions of the Board. Rev. Dr. Thomas Laurie led in prayer.

Rev. Owen Street, of the Committee on Nominations, nominated the following committees, and they were chosen: —

Committee on the Home Department. Rev. Dr. Thomas Laurie, Rev. Jonathan L. Jenkins, Hon. Samuel Miller, Hon. Thomas J. Borden, Rev. Henry Fairbanks, Rev. E. F. Williams, Rev. James A. Bates.

Committee on Treasurer's Report. Hon. Joseph White, Samuel D. Warren, Esq., William C. Crump, Esq., Samuel Johnson, Esq., Jacob Rogers, Esq., Hon. Dexter Richards, Otis Lane, Esq.

Announcements were made by the Committee of Arrangements, and a recess was taken till half-past seven o'clock.

TUESDAY EVENING.

The Board met at half-past seven, and the annual sermon was preached by Rev. Dr. Jacob M. Manning, of Boston; the text was Rev. xxi. 1: "I saw a new heaven and a new earth, for the first heaven and the first earth were passed way, and there was no more sea." The devotional services were conducted by Rev. Dr. H. C. Haydn. Adjourned to half-past nine o'clock Wednesday morning.

WEDNESDAY MORNING.

The Board met at the hour named, the President in the chair, and united in singing and in prayer, in which Rev. Dr. W. W. Patton, of Washington, led. The Minutes of yesterday were read.

The President appointed the following committees: —

On the Special Paper to be read by the Home Secretary. Rev. A. H. Plumb, Rev. Dr. J. H. Seelye, A. D. Lockwood, Esq., Rev. Drs. W. M. Barbour, Wolcott Calkins, Alexander McKenzie, and Hon. Benjamin Douglass.

On the Special Paper to be read by the Foreign Secretary. Rev. Drs. Daniel March, I. E. Dwinell, W. W. Patton, Hon. S. Wells Williams, Hon. William E. Dodge, Rev. J. E. Twichell, and Rev. E. G. Selden.

The Report on the new Mission in West Central Africa was read by the Recording Secretary. Prayer was offered, in which Rev. Dr. A. B. Robbins, of Iowa, led.

Secretary Alden read a special paper: "How shall the Call for Missionary Laborers be Met?" Rev. Michael Burnham, of Fall River, led in prayer.

Secretary Clark read a special paper on the Changed Relations of Foreign Missions.

Hon. Alpheus Hardy, Chairman of the Prudential Committee, presented a minute, adopted by that committee, containing resolutions in view of the death of Rev. Dr. Rufus Anderson; after remarks by President Hopkins, the minute and resolution were unanimously adopted, as follows: —

It having pleased God to remove by death the Rev. Rufus Anderson, D. D., therefore

Resolved, That we gratefully record our deep sense of obligation to the Head of the Church for having raised up and endowed one so faithful, so wise in counsel, so eminent in executive talent, so able as a writer, and one whose term of official service as Assistant Secretary, Corresponding Secretary, and member of the Prudential Committee, was of such exceptional length, and to whom were vouchsafed closing years of life so serene and full of confidence concerning the final triumph of Christian missions.

Statements were made by the Recording Secretary in regard to the mode of conducting the business of the Board.

Rev. Owen Street, of the Committee on Nominations, nominated the following committees, and they were severally chosen: —

Zulu Mission. Rev. J. S. Hoyt, D. D., W. W. Thomas, Esq., Rev. C. E. Harrington, Rev. Smith Baker, Orlando Mason, Esq., Rev. Aldin Grout, Peter Fay, Esq.

West Central African Mission. Rev. Burdett Hart, Rev. R. B. Howard, John Edmands, Esq., Rev. Alfred Stevens, D. D., Rev. William E. Park, Hon. Sewall G. Mack, Rev. R. H. Seeley, D. D.

European Turkey Mission. Rev. Edward Hawes, D. D., J. S. Wheelwright, Esq., Rev. Daniel P. Noyes, Rev. H. A. Stimson, Rev. Michael Burnham, Rev. L. Z. Ferris, Heman P. Fisher, Esq.

Western Turkey Mission. Rev. E. Y. Hincks, Charles F. Thompson, Esq., Rev. W. S. Smart, D. D., Rev. Isaac Jennings, Rev. Geo. E. Street, George L. Weed, Esq., Rev. Stephen Hubbell.

Central and Eastern Turkey Missions. Rev. J. G. Vose, D. D., Rev. W. T. Eustis, Hon. Joseph Titcomb, Rev. Edward Strong, D. D., Rev. Leander Thompson, Rev. J. G. Davis, D. D., Jas. G. Buttrick, Esq.

Mahratta Mission. Rev. C. B. Hulbert, D. D., Rev. Calvin Cutler, Hon. George W. Nesmith, Rev. F. E. Clark, T. W. Gillis, Esq., Rev. Allen Hazen, D. D., Rev. William W. Scudder, D. D.

Madura and Ceylon Missions. Rev. A. F. Beard, D. D., Joseph B. Walker, Esq., Rev. Daniel Merriman, Rev. E. P. Hooker, H. H. Smith, Esq., Rev. S. R. Dennen, D. D., Rev. James A. Bates.

Foochow and North China Missions. Rev. A. L. Chapin, D. D., Rev. C. R. Palmer, Hon. John W. Noyes, Hon. Peter Parker, Rev. A. B. Robbins, D. D., R. P. Hibbard, Esq., Rev. George Dustan.

Japan Mission. Rev. E. S. Atwood, Rev. B. F. Leavitt, David Whitcomb, Esq., Rev. E. W. Gilman, D. D., Rev. I. P. Warren, D. D., R. L. Day, Esq., Otis Cary, Esq.

Micronesia Mission. Rev. S. P. Leeds, D. D., Rowland Hazard, Esq., Rev. A. P. Tinker, Rev. H. P. De Forest, Rev. S. C. Damon, D. D., Rev. George M. Boynton, D. D., Rev. E. H. Byington.

Mexico and Spanish Missions. Rev. J. W. Wellman, D. D., Rev. G. W. Phillips, J. M. Gordon, Esq., Rev. E. A. Lawrence, D. D., Prof. J. H. Thayer, D. D., Rev. L. S. Hobart, Amasa Woolson, Esq.

Austrian Mission. Hon. Nathaniel Shipman, Rev. J. H. Ecob, J. W. Scoville, Esq., Rev. W. S. Palmer, Rev. A. W. Wild, J. W. Griggs, Esq., Rev. Daniel Merriman.

Dakota Mission. President S. C. Bartlett, D. D., Hon. S. L. Withey, Hon. A. C. Barstow, Hon. Nathan Crosby, Rev. W. H. Fenn, Professor George E. Day, D. D., Rev. John P. Skeele.

On Officers. Rev. John O. Fiske, D. D., Rev. John M. Greene, Rev. S. H. Lee, Benjamin C. Hardwick, Esq., Rev. Luther H. Clapp, Prof. William Thompson, D. D., Rev. F. R. Abbe.

Place and Preacher. Rev. R. G. Hutchins, D. D., Philo Parsons, Esq., Henry W. Wilkinson, Esq., Rev. E. G. Selden, Rev. G. S. Dickerman, C. C. Chase, Esq., Rev. L. H. Hallock.

Announcements of future meetings were made, and a recess was taken till half-past two o'clock.

WEDNESDAY AFTERNOON.

The Board assembled at half-past two, and united in singing and in prayer, in which Rev. H. S. De Forest, of Alabama, led.

Rev. A. H. Plumb, of the Special Committee on the paper read by Secretary Alden, presented a report, which was accepted. After remarks by Mr. Plumb, Rev. Dr. J. H. Seelye, Rev. Professor George T. Ladd, Rev. Drs. Alexander McKenzie, W. J. Tucker, and William M. Barbour, Rev. Dr. Jonathan F. Stearns led in prayer.

Vice-president William E. Dodge introduced Rev. Narayan Sheshadri, of Bombay, who made an address. Announcements were made of future meetings, and a recess was taken till half-past seven o'clock.

WEDNESDAY EVENING.

The meeting was called to order at the hour named. After singing, Rev. Dr. J. G. Vose, of Providence, led in prayer. A telegram was received as follows : —

" The General Association of the Congregational Churches of California sends Christian greetings to the loved and honored American Board. A rich blessing upon your meeting and your work. The churches of California are with you in spirit, in your prayers, and in endeavors for the one cause that is noblest of all on earth.

" MARTIN KELLOGG, *Moderator.*
" GEORGE MORRIS, *Scribe.*"

To this the following reply was voted unanimously to be sent, and was sent : —

"The American Board returns hearty thanks to the General Association of the Congregational Churches of California for their warm greeting, and in the name of a great multitude of Christian brethren here assembled, and churches here represented, would express its earnest desires and prayers for their continued prosperity, and for the blessing of God upon their meeting."

Rev. Dr. Daniel March, in behalf of the Special Committee on the paper read by Secretary Clark, made a report which was accepted, after remarks by Dr. March, Rev. Dr. I. E. Dwinell, of California, Rev. Dr. Samuel C. Bartlett, of Hanover, N. H., Rev. Joseph H. Twichell, of Hartford, Rev. Dr. M. H. Buckham, of Burlington, Vt.

The President appointed as the Committee on New Members to report next year: Rev. John W. Harding, Rev. Dr. J. G. Johnson, Nathan Carruth, Esq., Rev. Dr. J. C. Holbrook, Charles H. Case, Esq., Hon. Samuel D. Hastings, and F. C. Sessions, Esq.

The Recording Secretary announced that communications excusing themselves for not attending the Annual Meeting at Lowell, had been received from Rev. James W. Strong, D. D., F. C. Sessions, Esq., Rev. Henry M. Scudder, D. D., Ebenezer Alden, M. D., Louis Chapin, Esq., Rev. R. S. Storrs, D. D., Rev. A. L. Chapin, D. D., Rev. F. A. Noble, D. D., Rev. E. P. Goodwin, D. D., E. W. Blatchford, Esq., Hon. Frederick Billings, Rev. Cyrus Hamlin, D. D., Hon. S. D. Hastings, Rev. J. J. Carruthers, D. D., Rev. C. L. Goodell, D. D., C. F. Thompson, Esq., Rev. Thatcher Thayer, D. D., Rev. Ray Palmer, D. D., Rev. Samuel G. Willard, Rev. Charles R. Palmer, Hon. Oliver E. Wood, Rev. Noah Porter, D. D., Hon. C. G. Hammond, Samuel Holmes, Esq., Rev. Henry M. Storrs, D. D., Rev. E. Cutler, D. D., Rev. M. McG. Dana, D. D., Rev. A. Bond, D. D., Rev. F. W. Fisk, D. D., Rev. J. W. Hough, D. D., and Rev. John Forsyth, D. D.

Announcements were made of future meetings, and the Board adjourned to half-past nine Thursday morning.

THURSDAY MORNING.

The meeting was called to order at half-past nine, and united in singing and in prayer, led by Rev. Dr. Montgomery S. Goodale, of Amsterdam, N. Y. The minutes of yesterday were read. Addresses were made by Rev. Dr. C. D. Hartranft, of Hartford; Hon. Joseph S. Ropes, of Boston; and Secretary Clark.

Rev. Dr. Laurie, of the Committee on the Home Department, presented a report, recommending the printing of the Prudential Committee's Report, and also a resolution. After remarks by Dr. Laurie and Hon. W. E. Dodge, the report was accepted and the resolution adopted as follows: —

Resolved, That chapter twenty-three of the acts of the Legislature of Massachusetts, passed February 18, 1880, entitled "An Act to enable the American Board of Commissioners for Foreign Missions to hold additional real and personal estate" be, and the same is hereby, accepted.

Rev. Dr. Hoyt, of the Committee on the Zulu Mission; Rev. Dr. Hulbert, of the Committee on the Mahratta Mission; Rev. Dr. Wellman, of the Committee on the Mission to Spain and Mexico; Judge N. Shipman, of the Committee on the Austrian Mission; Rev. E. S. Atwood, of the Committee on the Japan Mission; Rev. Dr. S. P. Leeds, of the Committee on the Micronesian Mission, severally made reports, recommending the printing of the Prudential Committee's reports on these Missions. These reports were accepted and the recommendations adopted. In connection with them, addresses were made by Dr. Hoyt, Dr. Wellman, Rev. W. Jameson, of the Scotch-Spanish Mission; Rev. Dr. D. C. Greene, of Japan; Rev. Dr. S. C. Damon, of Honolulu; and also M. Eugène Réviellaud, of France, whose address was translated by Rev. George T. Dodds, of the McCall Mission in Paris.

Announcements were made, and a recess was taken till four o'clock in the afternoon.

THURSDAY AFTERNOON.

The Board united in the Sacrament of the Lord's Supper, at Kirk Street Church, Rev. Dr. S. G. Buckingham, Rev. Dr. Jonathan F. Stearns. and Rev. Alexander Hannay, of London, presiding; in the John Street Church, Rev. Dr. I. E. Dwinell and Rev. Dr. R. G. Hutchins, presiding; and in the High Street Church, Rev. J. O. Barrows, of the Western Turkey Mission, and Rev. Dr. S. P. Leeds, presiding.

The business meeting was called to order at four o'clock, the Vice-president, Hon. William E. Dodge, in the chair.

J. N. Harris, Esq., of the Committee on New Members, reported, recommending for corporate membership, Hon. James W. Bradbury, of Maine; Samuel D. Warren, Esq., and Rev. Dr. John L. Withrow, of Massachusetts; Rev. Dr. William M. Barbour, and Hon. Robert Coit, of Connecticut; and Rev. Dr. W. S. Smart, of New York, and these gentlemen were chosen by ballot.

OFFICERS.

Rev. Dr. J. O. Fiske, of the Committee on Officers, reported, recommending the choice of a third Corresponding Secretary, and the recommendation was unanimously adopted; they also nominated as officers of the Board the following, and they were chosen by ballot: —

President.

MARK HOPKINS, D. D., LL. D.

Vice-president.

HON. WILLIAM E. DODGE.

Prudential Committee.

AUGUSTUS C. THOMPSON, D. D.
HON. ALPHEUS HARDY.
EZRA FARNSWORTH, ESQ.
J. RUSSELL BRADFORD, ESQ.
JOSEPH S. ROPES, ESQ.
PROF. EGBERT C. SMYTH, D. D.
E. B. WEBB, D. D.
C. C. BURR, ESQ.
ELBRIDGE TORREY, ESQ.
REV. ISAAC R. WORCESTER.

Corresponding Secretaries.

NATHANIEL G. CLARK, D. D.
EDMUND K. ALDEN, D. D.
JOHN O. MEANS, D. D.

Recording Secretary.

JOHN O. MEANS, D. D.

Treasurer.

LANGDON S. WARD, ESQ.

Auditors.

HON. AVERY PLUMER.
ARTHUR W. TUFTS, ESQ.
JAMES M. GORDON, ESQ.

On motion, it was voted to rescind the rule adopted at the Annual Meeting October 4, 1876, requiring the President to appoint three of the members of committees on the various missions a year in advance.

Rev. Dr. R. G. Hutchins, in behalf of the Committee on Place and Preacher, reported, recommending St. Louis, Mo., as the place; and that, for the convenience of our friends there, the meeting commence on the third, instead of the first, Tuesday of October, 1881; also, that Rev. Dr. A. J. F. Behrends, of Providence, be the Preacher, and Rev. Dr. E. P. Goodwin, of Chicago, the alternate; and that the following gentlemen be the Committee of Arrangements, with power to add to their number: Truman M. Post, D. D., Constans L. Goodell, D. D., M. S. Forbes, Esq., S. M. Edgell, Esq., and Rev. Theodore Clifton. This report was accepted, and these recommendations were adopted.

Rev. Dr. J. G. Vose, of the Committee on the Central Turkey Mission; Rev. Dr. Edward Hawes, of the Committee on the European Turkey Mission; Rev. E. Y Hincks, of the Committee on the Western Turkey Mission, presented reports, sever-

ally recommending the printing of the Prudential Committee's reports on these missions. Remarks were made in connection with these reports by Rev. M. P. Parmelee, of Erzroom; Rev. Henry O. Dwight, of Constantinople; and Rev. George Constantine, of Smyrna. The reports were accepted, and the recommendations adopted.

Hon. Joseph White, of the Committee on the Treasurer's Report, made a report approving the financial management of the Board, and the report was accepted. A recess was taken till half-past seven.

THURSDAY EVENING.

Rev. Dr. Lyman Abbott led in prayer, and the meeting united in singing.

Addresses were made by President Hopkins; Rev. Dr. L. T. Chamberlain, of Norwich, Conn.; Rev. Alexander Hannay, of London, introduced by Rev. Dr. George F. Magoun, of Iowa College; Dr. Paul A. Chadbourne, of Williams College; and Rev. Dr. J. F. Stevenson, of Montreal.

Adjourned to nine o'clock Friday morning.

FRIDAY.

At nine o'clock the Board met, and united in singing and in prayer, led by Rev. Dr. Burdett Hart, in which, in accordance with a suggestion made in a note received from Hon. S. Wells Williams, the Emperors of China and Siam, and other rulers of the East, were especially remembered.

The Minutes were read, and it was voted that the Minutes as read to day, and as read from day to day, be, and hereby are, approved.

Hon. Nathan Crosby, of the Committee on the Dakota Mission; the Rev. Dr. Burdett Hart, of the Committee on the West Central African Mission; Rev. Dr. A. B. Robbins, of the Committee on the Foochow and North China Mission; Rev. Dr. A. F. Beard, of the Committee on the Madura and Ceylon Mission, presented reports, severally recommending the printing of the Prudential Committee's Report. The reports were accepted, and the recommendations adopted. In connection with the reports addresses were made by Rev. William P. Sprague, of North China, and Rev. Dr. S. L. Baldwin, of the Methodist Episcopal Mission in China.

Hon. Joseph White, of the Committee on the Treasurer's Report, made statements in regard to the careful supervision of expenditures and management of the financial affairs of the Board.

Secretary Clark introduced missionaries about to depart.

Words of farewell were spoken by Rev. E. H. Richards, Rev. Justin E. Abbott, Rev. Mark Williams, and Rev. J. O. Barrows. Rev. Dr. D. L. Furber led in a special prayer in behalf of the Missionaries and their friends and of the Board. The Home Secretary added a few words.

Hon. William Hyde, of the Business Committee, reported resolutions which were passed unanimously, and by a rising vote of the congregation, as follows: —

Resolved, That the thanks of this Board be presented to Rev. Jacob M. Manning, D. D., for the sermon preached by him at the opening meeting of the Board, and that a copy be requested for publication, under the direction of the Prudential Committee.

Resolved, That the cordial thanks of the Board be presented to the Kirk Street, the John Street, and the High Street churches in Lowell for the use of their church edifices, and to the proprietors of Huntington Hall for the constant use of its audience-room and other convenient rooms for the public meetings of the Board and of its various committees; to those who have rendered efficient aid in the service of song, and in the postal arrangements; to the citizens of Lowell and vicinity for their generous hospitality, bounded by no denominational lines, and to St. Ann's Church for ringing its musical chimes at the times of our public meetings; to the several railroad corporations, for their liberal reduction in fares; to the press of Lowell for the full and accurate reports of the proceedings of the Board with the valuable papers presented; and especially to the efficient Committee of Arrangements, by whose thoughtful care every want has been met and the comfort of every guest secured.

President Hopkins emphasized the thanks of the Board. Rev. C. D. Barrows responded in behalf of the Committee of Arrangements and of the people of Lowell. Rev. Dr. William E. Merriman led in the closing prayer. "Blest be the tie that binds" was sung, the Benediction was pronounced by Rev. Alexander Hannay, and the Board adjourned without day.

JOHN O. MEANS, *Recording Secretary.*

LOWELL, Mass., *October* 8, 1880.

ANNUAL REPORT OF THE TREASURER FOR THE YEAR ENDING AUGUST 31, 1880.

EXPENDITURES.

Cost of Missions.

Zulu Mission		$21,543.05
Mission to West Central Africa		2,794.53
Mission to European Turkey		28,632.14
Mission to Western Turkey		77,129.74
Mission to Central Turkey		26,132.84
Mission to Eastern Turkey		27,509.82
Mahratta Mission		31,381.62
Madura Mission		40,806.52
Ceylon Mission		20,732.39
Foochow Mission		14,754.00
North China Mission		31,996.60
Mission to Japan		26,891.00
Sandwich Islands (chiefly grants-in-aid to former missionaries)		14,152.07
Micronesia Mission		22,208.52
North American Indians — Dakota Mission		9,290.51
Mission to Western Mexico		3,597.91
Mission to Spain		5,710.16
Mission to Austria		8,787.72
		$414,051.14

Cost of Agencies.

Salaries of District Secretaries, their traveling expenses, and those of Missionaries visiting the Churches, and all other expenses	$5,995.20

Cost of Publications.

Missionary Herald (including salaries of Editor and General Agent)		$21,474.78	
Less amount received from subscribers, and for advertisements	$11,390.87 5,261.41	16,652.28	
		$4,822.50	
All other Publications		3,034.10	
			$7,856.60

Cost of Administration.

Department of Correspondence	$6,315.53	
Treasurer's Department	5,375.43	
New York City	2,108.10	
Miscellaneous Items, including care of "Missionary Rooms," repairs, coal, gas, postage, stationery, copying and printing, library, anniversary at Boston, honorary members' certificates, etc.	3,372.93	
		17,171.99
Total		$445,074.93

RECEIPTS.

Donations received within the year, as acknowledged in the *Missionary Herald*	$347,423.83	
Legacies received within the year, as acknowledged in the *Missionary Herald*	71,408.98	
Interest on General Permanent Fund	6,915.26	
Central Africa Fund	2,794.53	
Walley and Treat Indian Fund	302.62	
Cash from the U. S. Government for education of Indians	1,907.24	
		$430,752.46
Balance for which the Board was in debt August 31, 1880		14,322.47
		$445,074.93

In accordance with the action of the Board at its last annual meeting (see Annual Report, p xi.), the Prudential Committee has made and expended the following appropriations from the Otis Legacy, namely: —

For the new Mission to West Central Africa			$3,192.05
For Mission Enlargement in the	For Evangelistic Work.	For Education.	
Zulu Mission	$1,480.00	$125.00	1,605.00
European Turkey Mission	5,880.00	4,020.00	9,900.00
Western Turkey Mission	20,554.00	7,566.00	28,120.00
Central Turkey Mission	10,015.00	16,400.00	26,415.00
Eastern Turkey Mission	3,830.00	26,680.00	30,510.00
Mahratta Mission	10,574.00	2,600.00	13,174.00
Madura Mission	3,334.00	4,535.00	7,869.00
Ceylon Mission	1,850.00	10,750.00	12,600.00
Foochow Mission	2,500.00	300.00	2,800.00
North China Mission	2,394.00	3,800.00	6,194.00
Japan Mission	7,588.00	8,000.00	15,588.00
Sandwich Islands	– –	2,500.00	2,500.00
Micronesia Mission	3,750.00	– –	3,750.00
Dakota Mission	6,100.00	5,150.00	11,250.00
Mission to Western Mexico	1,620.00	500.00	2,120.00
Mission to Spain	1,000.00	1,600.00	2,600.00
Mission to Austria	1,500.00	1,100.00	2,600.00
Carried forward	$83,969.00	$95,626.00	$182,787.05

Received from the Legacy of Asa Otis	$144,624.35	
Received from the Income of the same during the year	38,162.70	
		$182,787.05

SUMMARY.

Total Expenditures of the year	$627,861.98
Total Receipts of the year	613,539.51
Deficit	$14,322.47

LEGACY OF ASA OTIS, NEW LONDON, CONN.

Balance of securities remaining in the Treasurer's hands September 1, 1879, at par		$610,570.73
Appraised value of same	$708,734.00	
Received from the Executors during the year		6,260.00
Received from premiums on sales		15,025.00
Received from dividends and interest		38,162.70
Carried forward		$670,018.43

Brought forward		$670,018.43
Expended as above		182,787.05
Balance, August 31, 1880		$487,231.38
Appraised value of securities now held	$580,748.50	
The Executors still retain United States Bonds for	97,000.00	

LANGDON S. WARD, *Treasurer.*

BOSTON, *October* 5, 1880.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD.

BY REV. N. G. CLARK, D. D., FOREIGN SECRETARY.

[*Presented at the Annual Meeting, at Lowell, Mass., October 5, 1880.*]

THE year under review has been one of enlargement and readjustment in the foreign field. Missionaries long restricted in their plans, and sometimes discouraged at the loss of favorable opportunities, are pressing forward with new hope, in anticipation of larger returns from their labors. "It is a new sensation," says Dr. Bissell, of the Mahratta mission, "to ask and to receive what we feel we must have." The current expenses of the Board had for years exceeded the funds at its disposal, resulting in embarrassing debts at home, and in painful retrenchment abroad. On coming into possession of larger means, the first duty evidently was to existing missions, to supply what in the best judgment of the men and women in the field, and of the Committee at home, was necessary to the healthful growth of the missionary work. With all our efforts, it had seemed quite impossible to bring the friends of missions in our churches to realize the straits to which we were reduced by the success which was crowning our efforts. This very success seemed inconsistent with the calls for enlarged means to prevent disastrous retrenchment and loss of opportunity. In keeping with this sentiment are the calls now made on the Prudential Committee to undertake new enterprises in many different fields; as in Jamaica, in Peru, Bolivia, and Ecuador, in Portugal, in France, and elsewhere, all enterprises of importance, and some of them very attractive; urged, too, by some of our best friends, and such as cost no little sacrifice of feeling on our part to decline; but duty to the work already in hand, and to the new missions which the Committee was instructed at the last Annual Meeting to inaugurate in Central Africa, has left no choice. Great as is the work of the Board, and great as are its resources in the love and generous support of its constituency, and signally as it has been blessed in the past, it cannot attempt everything; nor can it wisely attempt more at present without a large increase of its current income.

It has been said that figures are sometimes eloquent. We doubt if a more eloquent statement of the value to the missionary cause of the large legacy lately received could be made than has been presented in the figures just read to you in the report of the Treasurer, showing the different sums that have been allotted in the different missions for the enlargement of the educational and evangelistic work in each; by which every station, and almost every outstation, in the wide field of the Board circling the world, has been strengthened and cheered; by which schools of different grades have been opened and their opportunities of usefulness enlarged, many a field hitherto unoccupied having

been made glad with the message of Life. These figures will also show better than words how great has been the necessity of the work in years past, and how impossible, too, it is to enter on new enterprises beyond those already contemplated.

CHANGES IN THE MISSIONARY RANKS.

Of the three hundred and seventy-three names on the roll of missionaries in active service a year ago, five will hereafter appear on the starred list: Mrs. Marden, after a brief sojourn in Central Turkey, but long enough to have won the regard of all who knew her; Mrs. Noyes, in the Madura mission, loved and honored for her remarkably devoted and self-sacrificing spirit; Dr. Adams, of Japan, called away from a work of the greatest promise, for which he had shown peculiar adaptations; Rev. J. W. Parsons, D. D., of the Western Turkey mission, falling a victim to violence, in the fearless discharge of his duty to a people of whom it may be said, that their eyes were holden that they should not know him; and Dr. Osgood, of the Foochow Mission, after eleven years of eminent service in his chosen work, having during these years gained to an unusual degree the confidence and esteem, not only of his missionary associates but also of the Chinese. We have also to record the names of three others from the retired list: Mrs. Chamberlain, one of the earlier missionaries to the Sandwich Islands; Rev. B. G. Snow, of Micronesia, enduring hardships and privations little known elsewhere or in later days, and cherishing to the last an undying interest in the people for whom he had done so much; and Daniel Lindley, D. D., one of the first missionaries to South Africa, whose eloquence has so often stirred our hearts at our great convocations, and who lived to see the triumphs of the Gospel among a people once so dark and apparently hopeless, while he anticipated grander triumphs in the future. Ten others, including three ordained missionaries and their wives and four unmarried ladies, have ceased to be connected with the Board. Seven missionaries reported in this country a year since, and two others at home for a brief furlough, have returned to their several fields, and thirty-eight new laborers have joined the missionary ranks, including seven ordained missionaries and eighteen unmarried ladies connected with different Woman's Boards. By reason of losses by death, and the return to this country of ordained missionaries on leave of absence for satisfactory reasons, the actual working force of ordained missionaries, in the field or on the way thither, is less to-day by five than it was a year ago.

CHILDREN OF MISSIONARIES.

Forty-three children of missionaries have received grants in aid from the Board during the year. More than half of these have enjoyed the affectionate watch and care of Mrs. Walker, of Auburndale, for some of whom it would have been very difficult, if not impossible, to have provided elsewhere.

THE DIFFERENT MISSIONS.

AFRICA. — Special interest attaches to the Zulu mission, in South Africa, as a basis for new enterprises in the Interior. The seminaries for the training of a native agency have been well sustained, and the translation of the Scriptures into the Zulu language approaches completion, — a work of the greatest value at this juncture, when new missions are planned to tribes in the interior using

this tongue. The fifteen native churches have had much to contend with of late, and some relapses into old customs are reported; yet a good degree of interest has been shown in efforts to make the Gospel known to their heathen neighbors. A Home Missionary Society supports three evangelists, and some good men are ready for foreign service. Mr. Pinkerton, with two attendants, has already entered Umzila's Country, with a view to establishing a new mission in that quarter, which may be to the Zulu Mission what Micronesia has been to the Sandwich Islands, — a means of quickening the religious life and activity of the home churches.

Of the new mission to West Central Africa, a special report will be presented by Dr. Means.

Missions in the Turkish Empire. — Despite oppression, misrule, and widespread anarchy, aggravated by the prevalence of famine over large sections of the country, the leaven of the Gospel is doing its work. Of the agencies involved we may note the existence of ninety-three churches, with 6,500 members; a native agency consisting of nearly five hundred pastors, preachers, and teachers, ; thirty colleges, seminaries, and high schools, attended by 1,500 youth of both sexes, in nearly equal numbers; three hundred common schools, with an aggregate of over 9,000 pupils; and an educational and religious literature amounting the past year to 13,000,000 of pages. These are some of the agencies originated and sustained by the American Board, and now in operation under the supervision and with the active coöperation of one hundred and forty-nine educated men and women from our home churches and schools. Add to this the circulation of 60,000 copies of the Scriptures, entire or in part, and the moral power of the lives and examples of Christian men and women, missionaries and natives, scattered through the country in hundreds of towns and cities, mingling with all classes in the manifold relations and duties of life, and we may have some conception of the work in progress for the spiritual and social renovation of the Turkish Empire.

In view of such facts, it is but natural to look for the closing up of missionary work in this field at no distant day. It is anticipated that it will not be necessary to add to the number of missionaries among the Armenians, beyond supplying the place of Dr. Parsons, of the Nicomedia station, and of Mr. Richardson, obliged to leave Broosa because of ill health. It may be necessary to keep up the present force for a few years longer, adding four or five more unmarried ladies to meet the demands of woman's work. In the mean time, attention will be turned more and more to other races in the Empire, — as the Bulgarians, the Greeks, and the Arabic population in Mesopotamia. For the vigorous prosecution of labors already begun with such promise among these races, new missionaries are necessary: at least three to strengthen existing stations among the Bulgarians; four for the Greeks at Manisa, Broosa, and Trebizond; and four more for the Arabic work at Mosul, Bagdad, and Aleppo. At the same time, every opportunity will be used to reach Mohammedans; indeed, at the present moment, fully one third of the missionaries and of the native agency in the Turkish Empire is prepared for such labor, waiting only providential changes that shall open the way.

For some time past, measures have been in progress looking toward the closing of the distinctly missionary work among the Armenians, delayed, how-

ever, by the peculiar circumstances of the country. No efforts have been spared to bring the churches up to self-support and to self-government, and to secure to them such educational institutions as shall prepare an efficient body of educated Christian men and women to take up and carry forward the work of evangelization. This object alone justifies the large expenditure from the Otis bequest of over $50,000 the past year: on the colleges at Aintab and Harpoot, as grants in aid for raising up a native ministry; on the theological seminaries at Marash and Marsovan; and on high schools and seminaries at Erzroom, Cesarea, Van, and elsewhere. The endowment of such institutions, to further such an end, may well enlist the generous benefactions of Christian men of means in this country.

Another advanced step has been taken the present year in the Western Turkey Mission to secure the active coöperation of the churches, and to bring them up to a just sense of responsibility. Something in this direction had already been begun by home missionary organizations in Eastern Turkey; at Van and Mardin; by a Woman's Board of Missions for Armenia, whose headquarters are at Harpoot; and by individual missionaries in all the missions, who have been in the habit of consulting freely with the best men of the churches in regard to such measures as were adapted to their particular localities. The great want, however, in the way of such coöperation is the spirit of self-denial and consecration that shall unite all hearts in one earnest purpose of fellowship with Christ and with one another, — the baptism, in short, of the Holy Ghost, on believers of every name, and for the quickening of the truth already lodged in the minds and hearts of men.

The greatest progress in the Turkish missions the past year is to be noted in the direction of education and of woman's work. No longer content with the elementary studies, there is a demand, as never before, for high schools, and a readiness to make generous efforts to secure them. The attendance of students in the colleges and in the seminaries is steadily increasing. The wise direction of this newly awakened intellectual life, that it be not secularized but imbued with the spirit of the Gospel, imposes the gravest responsibilities on the missionaries.

One result of the new interest in education is for the present very embarrassing. Young men who have been educated at the expense of the Board in mission schools, and prepared to become teachers and preachers to their own people, relatively as well prepared as teachers and preachers are for like service in this country, are tempted to leave churches and communities in greatest need of their labors, to come to the United States, or to go to Great Britain sometimes for further studies, and sometimes, it is to be feared, merely from a desire to visit other parts of the world. The coming away of so many pastors and teachers the present year, and the prospect of more still to follow, is one of the greatest discouragements now in the way of the progress of evangelistic work in the Empire, and is the more trying in view of efforts to secure to these young men at home the advantages of a thorough Christian education at a small part of the expense to be incurred by their coming to this country.

A few men of tried character, who are to be fitted for posts of instruction in colleges and seminaries, may well be encouraged to come. But for the great body of pastors and preachers it is quite another question. The subject is at-

tended with difficulties not easily met. Any objection is liable to be misunderstood and misconstrued. Any favor is only likely to increase the tendency which is already sufficiently disastrous in its results, as these men are the great reliance of the missionaries for pushing forward their work into new places and for building up existing communities in faith and Christian activity.

The newly awakened interest in education is bearing its richest fruit in the social and moral elevation of women. Graduates from the seminaries at Aintab, Harpoot, Cesarea, Marsovan, and the Home at Constantinople are to be found teaching girls and women in their native villages, till the number of girls' schools has more than quadrupled during the last five years. Who can estimate the value of this work upon the homes and domestic life of women in this Mohammedan land? Who measure the influence of the Christian women of this land through the Woman's Boards?

European Turkey. — In what is known as the European Turkey Mission, embracing stations under three distinct governments, — Bulgaria, Eastern Roumelia, and Macedonia, — the missionaries were never so hopeful as now; in part, because of the marked change in the popular mind, and the appreciation by all classes of their motives and their work, and in part because of the enlarged facilities now offered them. For the first time influential Bulgarians have shown a cordial spirit toward evangelistic Protestant workers, and many are feeling the need of some saving power among the people. One of the most influential agencies, and one that is characteristic of the new era, is the religious newspaper published by the mission, with a circulation of over five thousand copies.

Western Turkey Mission. [Asia Minor.] — In the Western Turkey Mission, including what is commonly known as Asia Minor, there is a growing interest among the Greeks, so long practically inaccessible. Large audiences assembled in Smyrna and vicinity the past winter and spring to listen to Mr. Constantine, who has now been induced to remove permanently from Athens to labor in their behalf. The Greek congregation at Constantinople is steadily growing in numbers and influence. The schools for Greek girls at Broosa and Manisa are well attended. Nearly half of the congregation in Talas is made up of Greeks, and Greek students are found in the theological seminary at Marsovan. At Constantinople, though a large part of the time and strength of the missionaries is given to the production of a Christian literature for the whole Empire, yet religious services were kept up at thirteen different places in the city, and accessions are reported to the different churches. Broosa has suffered the past year for want of missionary superintendence, though everything seems ready for an advance. At Baghchejuk, the immediate scene of Dr. Parsons' labors for twenty-five years, a Sabbath congregation is convened of from three to four hundred; a Sabbath-school ranging from two hundred and fifty to three hundred; a girls' school, in charge of Misses Farnham and Parsons, of over seventy; and a high school, for boys and young men, of eighty pupils, of whom fifteen are candidates for the ministry, under the supervision of Mr. Pierce. Our departed brother lived to see the rich fruitage of his labors. A new day also has dawned on Sivas. The revival of a genuine religious interest is followed by new zeal in behalf of education. The graded system of schools has been introduced, which has excited general admiration, In no city in Tur-

key has the example of the Protestant community been more effective in rousing the whole community. Where less than $500 was given for education ten years ago, more than ten times that sum is now given, and the number of pupils has increased from five hundred to fifteen hundred in the public schools. In Tocat it is proposed to establish a high school, to be named after Henry Martyn, in honor of the noted missionary whose grave is in that city. The best opportunities for theological study are now provided at Marsovan. The men connected with the theological seminary are such as would do honor to similar institutions at home. Of the recent graduates from the female seminary four are already engaged as teachers in different places. The most hopeful feature of the work in some places is the school taught by a graduate from this institution, — perhaps the wife of a native pastor. Four of the six churches in the Cesarea field are in charge of pastors who are showing an admirable spirit as preachers and in the care of their flocks. To their wise efforts must be ascribed, in part at least, a readiness to help themselves shown by the evangelical communities of this station, by an advance from $1,200 pledged for preaching and educational objects a year ago to more than twice that sum for the present year. But the most remarkable feature in the history of this station is the changed sentiment in regard to female education. The graduates from Miss Closson's school are eagerly sought as teachers; so that where not a single girls' school was to be found five years ago, sixteen are contemplated for the coming year. Indeed, there seems to be no limit to the opportunities of reaching the women and the girls in thousands of homes.

The Central Turkey Mission is at last in a fair way to be supplied with an adequate working force by the addition of two ordained missionaries, one missionary teacher, and five unmarried ladies.

The great revival at Marash and the hardly less remarkable interest in the study of the Scriptures at Zeitoon have inspired new courage and hope. The steady growth of woman's work gives proof of the faithful labors of the missionary ladies. It is not too much to say that thousands of women have occasion to rejoice in the coming of Miss Proctor and Mrs. Coffing and others, who have secured to them some measure of Christian education, and roused them to the hopes and aspirations of a better life.

From Eastern Turkey comes the sad story of famine, of relief by missionaries to multitudes, through funds raised in this country and in Great Britain. Yet out of the depths of poverty the offerings of the churches for the support of the gospel and of schools have increased. Even in Mardin, where the famine was sorest, a gain is reported; and in the Harpoot field the advance is from $3,320 to over $5,000 the present year. No better evidence could be given of a genuine interest in the gospel, and no stronger claim presented to the Christian church for aid and sympathy in behalf of those who are doing their best to help themselves. Vigorous measures are in progress at Erzroom and Van to supply the demands of a higher Christian education; while from Mardin come the most earnest appeals for enlargement in that quarter so as to carry the message of life down the Euphrates and Tigris beyond Mosul to Bagdad.

India and Ceylon. — No marked changes have occurred in these missions the past year. The work has made steady progress. The healthful condition of the native churches is seen in the fact that nearly all have had additions on profession

of faith. Nineteen out of twenty-four churches in the Mahratta field, eleven out of thirteen in Ceylon, and thirty-two out of the thirty-three in the Madura mission, report such additions. A like healthful progress is observed in efforts to sustain their own institutions till it has come to be a recognized principle in the Madura Mission that every pastor is to be sustained by his own people ; and in Ceylon almost the entire expense of schools, now embracing over seven thousand youth of both sexes, has ceased to be a charge upon the Board. Quite after the manner of home churches, a village church near Ahmednuggur sends off a colony to organize a new church in another village, erects a chapel for its own use, planning the work, paying the bills, while supporting its own pastor. It ought to be added, that the pastor set his people the example of self-denial by selling his clock to obtain funds to build the chapel. The growth in grace and true consecration to Christ have seemed to keep pace in some measure with the sense of personal responsibility for the support of the gospel.

At Bombay, a new interest is manifest among Mohammedans, who come in large numbers to public religious services. Brahman youth who are being educated by the government, attend the Sabbath-schools in Ahmednuggur, conducted by native Christians, under the care of Mrs. Hume. In Satara a hundred native boys of various castes, some in costumes indicative of rank and wealth, and some in almost entire undress, sit on the bare floor side by side, and listen, Sabbath after Sabbath, to the story of the cross. These facts show a surprising change in the popular sentiment as compared with that of former years. The awakening reported last year among the Tamil population of South India, in which the Madura Mission shared, has been proved to be a genuine work of grace by the permanence of its results. A very few have gone back to heathenism, while their places have been more than filled by the accession of others to the churches and to the Christian community. In Ceylon much has been done to bring the truths of the gospel to the hearts of the people by personal labor with individuals at their homes, in addition to the ordinary religious services. Everything seems ready for a great awakening, — waiting only the quickening influences of the Holy Spirit.

The medical work in these missions is found especially helpful in winning a regard for the missionary, and preparing the way to receive the truth. Woman's work, too, is making good progress, though it is still felt in some quarters that married ladies have advantages over the unmarried in reaching their own sex. The success attending the unmarried ladies, however, is such as to gratify the most generous Christian ambition. The demand for higher education is indicative of the new life and aspirations of the people through the quickening influences of the gospel.

China. — Dr. Blodget, of Peking, reviews carefully the work of the Board in China since its humble beginning outside of the walls of Canton fifty years ago. The change in China has been slow, but really a very great one. The country is open throughout its vast domain. The gospel has vindicated its divine power in the changed lives and character of thousands ; and more or less of the truth has found its way into regions not yet visited by the missionary, or even by the native preacher. A population as large as that of the United States, uncared for by any other society, may be found to the west of the stations of this Board in North China, waiting for the gospel message ; yet the only reënforcement of

ordained missionaries that we could send consisted of but two men where two hundred would have been the more fitting number, each of whom would have had a parish of a quarter of a million of souls! And the little reënforcement left one missionary just home from China, in broken health, and on their way to the steamer at San Francisco, they met another returning with his invalid wife. There is thus no actual increase the present year to the number of ordained missionaries in China. One of the long-sought-for medical men has, however, been added to the mission staff in North China.

The Foochow mission has been much hindered by the failure of health, first of one and then of another of the mission circle. The new station at Shau-wu has not proved as healthful as anticipated. Still, there has been much to encourage in the medical and educational work, as well as in labors for women and in the growing usefulness of the native preachers.

A new station is to be organized in the Shantung province to the south of Peking, in the region of the recent remarkable religious awakening. The addition of two hundred members to the churches, the fidelity to their covenant vows of large numbers brought in last year, and the growing interest in the missionaries personally and in their message, have greatly cheered the hearts of the missionaries, and led them to the most earnest pleading for reënforcement to enter the waving harvest field. The missionary ladies find their time and strength fully occupied, and even overtaxed, in their labors for women. Much, too, is anticipated from medical work as an auxiliary agency. On the other hand, the raising of opium, and its use constantly increasing among the people, are grave hindrances to the work, — while they make the need of the gospel only the more apparent.

Japan. — Missionaries are still subject to the same restrictions as other foreigners as to living at the open ports, though special permits are given by the government for definite periods of residence, as for three or four years in the interior. But native preachers can go anywhere preaching the gospel. This fact gives special importance to the training school at Kioto, which has had an attendance of eighty-eight students, of whom eleven have united with the church during the year. The necessity of the most thorough discipline to meet the rampant materialism and infidelity, already introduced from abroad, is fully recognized. The English course, embracing the study of the classics, and such text-books as are usually taught in this country, has been extended to five years. Then follows a special theological course of two years for such young men as are proposing to enter the ministry. To meet the pressing need of preachers a special course of Biblical instruction has been provided for such as cannot take a full course.

The schools for girls at Kobe, Kioto, and Osaka, have had over one hundred and twenty pupils; and the course of study includes many of the branches taught in high schools in this country, only giving more prominence to Bible studies.

Four churches were organized during the year, and five pastors, graduates from the Kioto school, have been installed. The sixteen churches have an aggregate membership of five hundred and fourteen. Twelve of these churches received no assistance from the mission treasury, though some aid was rendered them privately by individual missionaries. One of the missionaries computes

that the contributions of the members of these Japanese churches would been equivalent here to an average of not less than $20 per member. Indeed, the desire of independence of all aid from abroad, carried too far, may yet stand in the way of the best interest of the cause. The pastors have led their people in the practice of self-denial, some of them accepting for salaries a fifth, or even a tenth, of what they might have received in the government service.

Opportunities for work among women abound on every hand, and the results are most encouraging. So pressing are the calls for such labor that it is by no means easy to retain missionary ladies in charge of schools. The medical work, too, continues with unabated interest. The mission have issued about two millions of pages of Christian literature during the year, including a religious newspaper, the only one of the kind in the Empire. The event of the year, however, was the completion of the translation of the New Testament, in April last, on which Dr. Greene, with others, has been employed for the last six years.

The remarkable success of this mission thus far must not blind us to the hard and patient work that is to be done before Japan is won to the gospel of Christ.

Micronesia. — Carefully revised reports sent up from the different islands show that the results are quite beyond former estimates. The number actually gathered into Christian churches is nearly three thousand instead of two thirds that number hitherto reported. While there is less of activity, and even decline at some points, very remarkable interest is shown at others. At Tapiteuea, in the Gilbert group, a Hawaiian missionary has received at church communion over three hundred members within a period of four months. The school there is attended by fathers and mothers, and even grandparents, as well as by the children, and congregations on the Sabbath range from one to two thousand in number, recalling the great awakening in the Sandwich Islands.

Two American missionaries are to be located in this group with a view to extending the work and giving it permanence by raising up a native ministry. Kusaie is to be made the headquarters of labor in the Marshall Islands, and a training school has been begun there. From Ponape, as a center in the Caroline group, the work is spreading ever farther to the westward. It is to be regretted that Mr. Sturges has been obliged to leave his loved work for a season of rest; but the day before he left he received fifty-eight members to the church on one of the islands of his parish, ordained the pastor, and addressed a congregation of well-dressed natives, numbering not far from one thousand. The memory of that day may cheer him in his absence.

Papal Lands. — The opposition to the gospel in papal lands continues as bitter as ever, while the methods in which it is expressed differ according to the intelligence of the people and the degree of violence that may be indulged with impunity. In Mexico, at a village near Guadalajara, on the first Sabbath of August last, a fanatical mob was infuriated by the harangues and personal presence and influence of a priest, to attack a little company of Protestants with stones and fire-arms, killing a most worthy native preacher and severely injuring a fellow church-member, while the rest of the party escaped. It is estimated that within a period of ten years not less than one hundred Protestants have fallen victims to violence in Mexico. Violence is seldom resorted to in Spain, though faithful colporters touring in the country districts are never

wholly safe. Social ostracism and intrigue, and such hindrances as unfriendly local authorities can interpose, are the usual resort. In Austria the forms of law carefully devised for the purpose are found adequate greatly to embarrass when insufficient wholly to restrain evangelical effort. Still the work goes on. The leaven of the gospel works its changes in individual hearts and lives. Churches of living Christians are gathered. The opposition advertises the presence and influence of the missionary, and thus prepares the ground for the sowing of the good seed of the Word. Progress is slow against the greatest odds, — against a system of error fortified at every point and most ingeniously adapted to hold men in spiritual bondage, — but the importance of missionary effort in papal lands, as a means of awakening the people to just views of the nature of the gospel, and as a means of working a reform in existing religious institutions, if nothing more is accomplished, is more and more evident after each year's experience.

Through the efforts of the Evangelical Alliance some of the restrictions imposed on religious liberty in the Austrian Empire have been removed ; but the artifices of ecclesiastics are still sufficient to hinder the free proclamation of the gospel, and to impose many hardships on those who accept it in its purity. The organization of a church in Pragu , which took the name of the Free Reformed Church, has called out much discussion in the public newspapers. Thus, whether of envy or of strife or of good-will, the gospel is made known, and attention called to a purer faith. A good work is in progress whose value will yet be recognized in a regenerated Austria.

The Dakotas. — Three facts are worthy of special attention in this mission : the addition of sixty members to the eight churches on profession of faith, showing a healthful growth of the churches ; the greatly increased interest in education seen in the large number of youth of both sexes in attendance at the boarding schools in the Santee and Sissiton agencies ; and the progress made by those who have taken homesteads of their own, and are fully entered on the path of civilization. New and more convenient buildings have been erected, and arrangements are in progress to provide teachers and preachers to labor among the wild Sioux in other portions of the territory. At this juncture, by a new ruling of the Commissioner of Indian Affairs, the mission is restricted to such localities as it now occupies, a restriction on religious liberty that has had no precedent in the experience of this Board. It is confidently expected that on full consideration of the case this action will be revoked ; otherwise the American Board, after the labors of five hundred missionaries among fifteen different tribes, — after the expenditure of a million and a half of dollars, the organization of fifty churches of more than four thousand members, and the introduction of the arts and usages of civilized life among thousands more, — will be compelled to desist from further efforts for the social and moral elevation of these men of the forest.

CONCLUSION.

The marked events of the year are the great revival at Marash ; the religious interest continued so healthfully in the Shantung Province of North China, in the Madura and Micronesian missions ; the enlargement in North China, Micronesia, and among the Dakotas ; the organization of new missions in Africa ;

the demand for higher education in Japan, India, and the Turkish Empire; and remarkable openings for woman's work in nearly all the mission fields, requiring a large increase of missionaries and expenditure to meet the opportunity.

The statistics show an increase at almost every point save in the working-force of missionaries; a hundred more places in which the gospel is preached; eleven more churches organized; nearly twenty-five hundred more on the roll of church membership; four hundred more youth in higher institutions of learning; a thousand more in common schools; hundreds, perhaps thousands, more of women reached by Christian influences in their homes; a Christian literature scattering its leaves more and more widely in advance of all other agencies; and as expressive of the appreciation of the people for the gospel and its results, larger sums than ever before raised and expended on our mission fields, amounting in the aggregate during the year to not far from $50,000.

The review of the year may well lead us to ascriptions of praise and thanksgiving to the Head of the church, and inspire us with new hope and generous anticipations for the future.

GENERAL SUMMARY.

[Note.— A revision of this Summary, made possible by the receipt of later returns from some of the missions, will be given in the *Herald* for January next.]

Missions.

Number of Missions	17
Number of Stations	75
Number of Out-stations	639

Laborers Employed.

Number of ordained Missionaries[1] (7 being Physicians)	156	
Number of Physicians not ordained	6	
Number of other Male Assistants	8	
Number of Female Assistants[2]	246	
Whole number of laborers sent from this country	—	416
Number of Native Pastors	142	
Number of Native Preachers and Catechists	425	
Number of Native School Teachers	528	
Number of other Native Helpers	174	— 1,269
Whole number of laborers connected with the Missions		— 1,685

The Press.

Pages printed, as far as reported (Turkish, Japan, North China, and Zulu Missions only)	20,606,478

The Churches.

Number of Churches	272
Number of Church Members, as nearly as can be learned	17,165
Added during the year, as nearly as can be learned, with additions not previously reported	2,485

Educational Department.

Number of Training, Theological Schools, and Station Classes	29
Number of Pupils in the above	1,051
Number of Boarding-schools for Girls	37
Number of Pupils in Boarding-schools for Girls	1,361
Number of Common Schools	709
Number of Pupils in Common Schools	25,374
Whole number of Pupils	— 28,098

[1] Including nine still supported at the Sandwich Islands.

[2] Including eleven at the Sandwich Islands.

HOW SHALL THE CALL FOR MISSIONARY LABORERS BE MET?

BY REV. EDMUND K. ALDEN, D.D., HOME SECRETARY.

[*A paper presented at the Annual Meeting, Lowell, Mass., October 6, 1880.*]

IT is the definite problem of the foreign missionary enterprise to establish in heathen lands self-supporting and self-propagating Christian churches, including a permanent Christian ministry. We are not undertaking to raise up and send forth from ourselves a sufficient number of messengers personally to carry the gospel to all the millions of China; but we are undertaking to raise up and send forth a sufficient number of evangelistic educators, thoroughly to plant Christian institutions, not only throughout China, but throughout every continent and on every shore, so that upon their own native soil shall be trained up and sent forth the needed multitude of messengers. It is this fundamental principle, underlying the whole method of our work, which determines both the number and the quality of the men it summons into its service. What this signifies, as related to our own missionary fields, may be appropriately presented as one of the topics calling for the serious consideration of this Board at our present meeting.

GRAVITY OF THE QUESTION.

The importance of the subject may be illustrated by presenting three or four practical inquiries which have been pressing upon us continuously during the year.

1. Where are the men so long and so earnestly called for by our brethren in Mardin, who shall enable them to extend their work down the Tigris to Mosûl and Bagdad?

2. Where are the men to reoccupy Aleppo, and henceforth to hold that important center of influence for Christ?

3. Where are the men, qualified for the trust, who shall perfect the arrangements already commenced for making the needed explorations, and establishing our new missions in Africa? A work so serious and difficult demands not only self-sacrificing missionary consecration, but, in more directions than one, eminent ability.[1] The voice of the Lord has been sounding like a trumpet all through the year, "Whom shall I send? and who will go for us?" Where are the eight or ten additional men, two of them physicians, needed for this work, and the other eight or ten prepared soon to follow as reënforcements?

4. Where is our Northern China band of from twelve to twenty men, half of them distributed among the important stations now held by our mission, and the other half planting new stations, preparing not only vigorously to occupy the province of Shantung, but to explore westward and southward, and to take possession of the almost entirely unevangelized provinces of Shansi, and Shensi, and Honan, with their more than fifty millions of people?

These special appeals, it must be remembered, are supplementary to the continuous calls for reënforcement from nearly all our mission fields. Most urgent has been the pressure during the entire year for at least thirty new men, five of them experienced physicians. And this pressure is to continue during the year to come, and during the years which are to follow.

It is not a new inquiry, but as our work steadily enlarges, it is every year more significant. Where shall the men be found possessed of the right qualifications, thoroughly trained and consecrated, in sufficient numbers for the present necessity, and how shall the number be kept good and increased as the years move on? This is one of the most urgent and possibly the most important of all our missionary problems, and it calls for our best thought and most practical wisdom. We must rely instrumentally upon the living messengers. Where shall they be found?

[1] "It needs remarkable men, noted for spiritual enlightenment, intelligence, and strength of character, in order to work successfully among barbarous people." — *Dr. Christlieb.*

OUR MISSIONARY HISTORY.

In endeavoring to reply to this question we may receive valuable hints from our own missionary history. During the past seventy years there have been registered upon the missionary roll of the American Board the names of several hundred devoted men, who have gladly consecrated their lives to this good work, and who have proved by the fruit of their labors that they were the called of God for this precise service. Some of them have been pioneers in establishing missions under circumstances exceptionally difficult, and they have shown by their success that they possessed the qualifications for the trust. Some of them have grappled with the most intractable languages, and have compelled those languages to proclaim Christ to the saving of souls and the upbuilding of the Christian church. Some of them have not only translated the entire Bible, but have first constructed the written characters into which the Word has been translated, and have taught these new tongues to sing the new song. Along our missionary annals there has been somewhere represented every department of successful missionary work, from the first approach to savage tribes to the highest educational training under which cultivated minds have been fitted for largest usefulness as educators of others.

We may well ask, whence came these men, five hundred and more, during the past seventy years? Whence came the one hundred and fifty now in active service, not a large number indeed as related to the sources of supply, or as related to the wants of the missionary fields, but a select and representative body, whose history may possibly be instructive? Out of every one hundred ordained ministers connected with the churches which have been regarded as the constituency of this American Board during recent years, there have gone forth to the unevangelized, including among these unevangelized peoples our own Indian tribes, upon an average less than five. Ninety-five out of a hundred are laboring among the churches of our own land. How came it that even four or five went forth to foreign lands? If we can answer this question, it may be the answer will suggest a method of increasing the four or five to ten. Should the five be multiplied by five, three fourths of the educated ministry of our churches would still be left upon our own shores. Possibly the foreign representation would not even then be disproportionately large. Thanks be to God for the honored four or five! Whence came they?

As a rule, the missionary purpose, if it is formed at all so as to go into execution, is formed in early life. Even if the execution, for sufficient reasons, is deferred to mature years, with rare exceptions the impulse was given in childhood or youth. In asking, therefore, for the secret of missionary consecration, we immediately enter upon two lines of inquiry. (1.) Where was the man born, and what was his early religious history in the home and in the church? What was the atmosphere he breathed during the formative years of childhood from parental example and training, and from pastoral and Sabbath-school instruction? (2.) Where was he educated? Under what tuition in the school, the college, and the theological seminary? What was the training of those momentous years during which, in fellowship with other minds aspiring after knowledge, the boy became the man? Follow out these two lines of inquiry with some carefulness, and the hints we receive as to foreign missionary consecration, or its lack, are quite suggestive.

Take for example the first group of names associated with our early missionary history, Mills, Richards, Hall, Newell, Nott, Judson, Rice. All of them were from Christian homes, a part of them with an early parental consecration which had marked features; three of them were sons of ministers; four of them were at Williams College; all seven of them were together at Andover Seminary, in conference with such advisers as Stuart, and Woods, and Porter, supplemented by Spring, and Worcester, and Griffin, and Morse. It is not strange that under these influences the fervent missionary spirit of individuals, thus brought together, became a "baptism of fire."

Follow on a little later. Poor and Nichols are from Dartmouth College; Warren and Graves from Middlebury; Meigs is from Yale, and Kingsbury from Brown; but they are all, with Bardwell also, students together at Andover Seminary.

Follow on two or three years later: Parsons, Fisk, Winslow, and Bingham are from Middlebury College; Thurston and Bird from Yale; Spaulding, Temple, and Goodell from Dartmouth; Jonas King from Williams; all of them, with Byington also, are nearly contemporaneous at Andover Seminary.

Pass on only a few years, and from the collegiate side there flows in a small stream, beginning in 1823 with David O. Allen, soon broadening and deepening into a strong current, introducing such names as Story Hebard, Justin Perkins, Benjamin Schneider, Elias Riggs, Philander O. Powers, Elijah C. Bridgman, Henry Lyman, Henry Homes, and nearly a hundred more, bringing to the front as an educational missionary power, Amherst College, and adding a long and honored list to the missionary graduates of Andover Seminary.

As we come down to more recent years, although our main sources of supply have continued to be our New England colleges and seminaries, Amherst and Andover taking the lead, other names have been added which are somewhat suggestive. While Harvard College has given us during the entire seventy years but four of its graduates, only one of whom is now living, Beloit, Wis., which was founded only thirty-three years ago, has given us twelve, of whom eleven are now in active service. Other Western institutions, nearly all of them yet quite young, have added twenty-three to the number.

OUR PRESENT RECORD.

The record of our present roll of ordained missionaries now on the field is quite suggestive. Of one hundred and thirty-nine who received a collegiate education, thirty are alumni of Amherst; twenty-two of Williams; fifteen of Yale; eleven of Beloit; seven of Dartmouth; six of New Jersey; five each of Bowdoin and of Oberlin; four each of Middlebury and of Hamilton; three each of the University of Vermont, of Western Reserve, and of Illinois; two each of Union, of Knox, and of Ripon; and the remaining sixteen represent sixteen institutions, one of which is Harvard, and one of which is Iowa. Nearly forty per cent. of the whole are from Amherst and Williams; and more than twenty per cent. from the young institutions of the West.

Of one hundred and fifty graduates of theological seminaries, fifty-one are from Andover; thirty from Union, New York; thirteen from Hartford; eleven from Chicago; nine each from Bangor and from Auburn; seven each from New Haven and from Princeton; five from Lane; four from Oberlin; two from the Pacific of California; and one each from Western Reserve and from two institutions in Canada. Thirty-four per cent. of the whole are from Andover; twenty per cent. from New York; and sixteen per cent. from Chicago and Hartford united.

Of one hundred and forty whose early history is known, one hundred and twenty-two were blessed with the instructions of both a godly father and mother. Of the remaining eighteen, nine have rejoiced in a Christian mother, and three in a Christian father, leaving only six whose parents were neither of them members of a Christian church. Thirty-five of the number are sons of Christian ministers, twenty-three of them of foreign missionaries.

Of one hundred and twenty-one who were born in this country, thirty are sons of Massachusetts, fifteen of Connecticut, nine of Vermont, and seven each of Maine and of New Hampshire, making a total of sixty-eight of New England birth. Thirty were born in the Middle States, twenty of them in New York. The remaining twenty-three are from the States of the Interior, eleven of the number having been born in Ohio. Did time permit a mention of the names of the towns where our missionaries were born, the record itself would indicate to those who are acquainted with the local history that almost without exception they were favored with early religious training

under a faithful ministry. To this same religious training, including and usually emphasizing the Christian home, and to the educational influence along the collegiate and theological course of study, nearly all trace their personal missionary consecration.

TESTIMONIES.

The dedication of a volume written by one of our missionaries is in these words: "To my mother, who from my earliest years led me to the prayer-meeting and the monthly concert, and thus to Christ and an interest in missions, and then in her age and widowhood sent me to the foreign field." Another writes: "By my own consecration in childhood, often reaffirmed in riper years, I stand pledged to the foreign missionary work." A third testifies: "I was consecrated to this work in baptism by my parents." A fourth: "I never remember the time when I did not see the possibility of being called to leave father and mother and go to distant lands for Christ's sake." A fifth: "Among the last words of my father, who died when I was four years old, to my mother were these, 'Remember the missionary cause and bring up our children to remember the missionary cause." A sixth! "I am here because my sainted mother desired herself to be a missionary and consecrated me to the work before I was born."

There is a different style of testimony from this of which several illustrations might be given. One may suffice as an example: "The paramount question for every Christian to consider is how and where he can do the most good. This question I have endeavored carefully and prayerfully to consider. With the light which I have, it has not been a difficult matter to see that, notwithstanding the great destitution of our own country, the demand for preachers is greater among the heathen than at home. The darkness in America is extensive, but it is voluntary; while among the nations the true light has never yet arisen. These considerations, and such as these, soon led me to choose this field of labor. To abandon thus suddenly all my plans for the future and to enter at once upon missionary labor has cost me a severe struggle." He who uttered these manly words more than twenty years ago, and during this period has proved himself to be "a workman that needeth not to be ashamed," is the representative of a considerable number of missionaries now in active service.

Another, after ten years of faithful labor, has recently expressed his thought in these words: "I cannot doubt that there will be found young men who have given themselves wholly to the Master's work, who will heed the call for help in China and in other fields. Some men excuse themselves from missionary work because they feel themselves fitted by talent and culture for responsible places at home. Others for lack of talent and culture. I know that my own call came in this form. If others better fitted for the work do not feel the call, then the lot is upon me. And I have never seen a day or hour in which I regretted my decision to work for souls among the heathen."

PRACTICAL SUGGESTIONS.

Passing from this historic review, certain practical suggestions may be appropriately emphasized.

I. *Our foreign missionaries occupy a peculiarly interesting and responsible position as related both to the body of Christians they represent and to the immense work they are undertaking.*

According to our latest statistics, of the nearly 383,000 members of Congregational churches in the United States, over 128,000 are men. Of this number over 3,500 are ordained preachers of the gospel, about 2,500 of them in the active service of the pastorate, — none too many for our more than 3,600 churches, about 1,000 of which are in some measure dependent upon their sister churches for support. That one in fifty of the male membership of our churches should be in the active pastorate is not too large a proportion if we distribute them fairly over the entire country, giving special

prominence to the most destitute parts and vigorously prosecuting our pioneer home missionary work. But at the same time, we must not forget, we are carrying on a widely-extended work in behalf of unevangelized peoples, of whom at least 100,000,000 are specially committed to our trust. And for this work we furnish from these same churches, one hundred and twenty-five men. While, therefore, of the male membership of the churches one in fifty is in the active home pastorate, only one in one thousand is in the foreign missionary service. Who can estimate the importance of the honorable and responsible position held by every such man?

II. *It is evident that there is abundant occasion for giving prominence to the distinctive features and the peculiar claims of foreign missions.*

As the character of the work is special, and the difficulties of the work are special, these specialties must be emphasized if they are to be met. It is not the same thing to preach Christ in one's own native tongue, and to master the idioms of a new tongue so as to preach Christ with equal facility through that foreign channel. It is not the same thing to labor among men in a Christian land, surrounded by all the helps afforded by Christian institutions, and to deal with the darkness and prejudices of absolute heathenism. It is not the same thing to dwell among a people already substantially evangelized, and to lay the first foundations by which a people after decades of years of such foundation-work are to become evangelized. Whatever may be the so-called "heathenism at home" anywhere in a Christian land, it is by no means the same thing as the heathenism of India or China or Africa. However needy we may be in a hundred directions in Christian lands, we must never put these necessities upon the same level with those of unevangelized lands. There is no comparison between the two except by contrast, and the contrast can hardly be presented in too vivid colors. On the one side, we are undertaking to preserve our Christian heritage, and to enlarge it so that Christ shall rule supreme, — a most magnificent work, essential to the triumph of Christianity in the world; but the instrumental workers are numbered literally by tens of thousands, with all the facilities of established Christian institutions; one man in seven is a member of an evangelical Christian church, and one in seven hundred is an evangelical minister of Christ. On the other hand, the representatives of false religions are counted not only by tens, but by hundreds of thousands, with all the surroundings heathen, and the Christian workers are a few isolated individuals undertaking in the name of God to upheave the accumulated weight of centuries of heathen darkness and error, and to substitute Christianity as the controlling force. A most daring and sublime attempt, but how different from any possible work in Christian lands! If we are to raise up the men who are successfully to prosecute this work upon any enlarged plan, we must certainly recognize the work in its definite features, and we must allow it to present its own peculiar claims.

III. *Still more particularly the missionary idea must become the central thought of the individual Christian and of the Christian home, so that it shall both pervade and guide personal and social Christian life.*

In other words, our Christianity must aim definitely for the spread of the gospel throughout the world, if it is to be genuine Christianity in its regnant power. Whatever subordinately can come into this main channel is right; but first, midst, last, and continuous, must be the endeavor to carry the good news to the unevangelized. Christian culture under Christian instruction is to hold its important place; but it is always secondary, and the primary and dominant purpose must be the communication of the tidings to those who know them not. If the messengers are to be multiplied to any adequate degree, somehow this thought must rule supreme, entering into the beginnings, and guiding the growth of the Christian life, and pervading the Christian church. As there is something which we appropriately call the atmosphere of the Christian home, and the atmosphere of the enlarged Christian community,

something we seem to breathe as air, giving tone to the thought, the conversation, the worship, the work, this atmosphere must become in the broadest sense missionary. It must be felt and acknowledged that our business here is to proclaim Christ to the unevangelized nations. For this we were born in a Christian land, for this we possess all these Christian privileges, and have been entrusted with these opportunities and powers; not for our own emolument, or our own culture, or our own highest Christian joy even, but for the most rapid and permanent diffusion of the knowledge of Christ in our own day throughout the world, — our own homes, our own commonwealth, our own land, of course, included, but only included, — our field the world, and our first and definite aim its darkest and most unevangelized parts.[1] That type of Christianity which will instantly respond to this idea must become controlling in the individual, in the home, and in the church, if we are to raise up messengers on any enlarged scale for the proclamation of Christ in heathen lands. In the language of a veteran missionary, "The spirit of missions must Christianize the church before the church can Christianize the world."

But who are to educate the individual Christian, the Christian home, and the Christian church into this type of Christianity? In reply to this question we may advance one step further.

IV. *With peculiar emphasis must this foreign missionary idea be made prominent in every department of the pastoral and evangelistic work of our own land.*

If there is an atmosphere in a Christian church, there is an atmosphere about a Christian pulpit, and that atmosphere will soon be felt throughout the church and the Sunday-school and the community. Not only may it be serious or frivolous, intellectual or emotional, cold or sympathetic, controversial or winning, but in each of these varieties, and in many others which might be mentioned, it may move in a narrow circle, or it may reach out afar. And in its evangelistic outreach it may or it may not be distinctively foreign missionary. There is a style of public worship which is continuously expressive of the consecration of hearts devoted as their main business to the proclamation of the gospel of Christ throughout the world; and there is a worship where the spirit of the prayer, "Thy kingdom come; Thy will be done in earth as it is in heaven," is painfully wanting. So with the public discourse; the themes selected and the manner of their treatment either lead forth to the one great end of life, or stop somewhere short of it. So in personal pastoral intercourse; there is a search after a type of Christianity which is to proclaim Christ throughout the world, or for something inferior to this. Now if the select messengers are to be found of the right quality and in adequate numbers to carry the gospel to heathen lands, this must constitute a definite part of the ministrations of the pulpit. It must enter into the first teachings in the formation of a church, and must pervade all its life as it moves on, everything as to itself being subordinate to its widest power as related to the spread of the gospel throughout the world. It matters not whether the church is small or large, whether it is on the remotest outskirts of a pioneer home-missionary field or in the most conspicuous center of a city of churches, whether it is in Massachusetts or Colorado, whether it is among our aboriginal tribes or among the freedmen of the south, the faithful pulpit will emphasize distinctively, "Go YE into all the world and preach the gospel to every creature." For the purpose of proclaiming the Christ who gave this command that pulpit exists, — that church exists. And if the church is to be thoroughly missionary, the pulpit from the beginning, and all through the history, must lead the way.

This idea must enter into and pervade our entire work of home evangelization and

[1] "*To make Christianity the religion of the human race,* — this is what we need to arouse zeal, to quicken intelligence, to expand our liberality, to build up colleges and all Church institutions, to banish doubt and fear, and to fill our hearts with gladness and strength. This is the infallible way to demonstrate that it is Christianity. Christ is not our Christ in the full import of his character until he is the Christ of all the world." — *Advocate of Missions.*

of home missions.[1] Not only in a remote and general sense but in a distinct and definite sense, every blow struck for the maintenance of the gospel at home must be aiming specifically for the proclamation of that gospel to the ends of the earth. This purpose must be kept supreme in the spirit of the prayer, "God be merciful unto us, and bless us; and cause his face to shine upon us; That thy way may be known upon earth, thy saving health among all nations." Whenever this idea is distinctively acted upon, it multiplies and intensifies the home force tenfold. For then only are the complete energies called forth and in the right direction.[2] Our purpose must be one all over the field in every department, always pushing the inquiry, How shall we most swiftly and successfully proclaim Christ to the unevangelized nations?

Whoever faithfully preaches and conscientiously lives on this basis, wherever his nominal dwelling-place may be, and whatever his formal sphere of labor, is a missionary to the heathen world. This spirit must preëminently characterize the truly missionary pulpit.

V. *But who are to educate this missionary pulpit? The reply to this question brings us directly to our centers of academic, collegiate, and theological training.*

It was a far-seeing woman who suggested to her husband in Salem, in 1806, that the money which they together had consecrated to foreign missions might well be devoted in part to the endowment of the institution which should furnish the missionaries. That $10,000, thus consecrated three and a half years before the American Board was organized, has gone into the foreign missionary work just as truly as the later bequest of $30,000. And so will it continue as long as the divinity-school on Andover hill educates foreign missionaries. Should it cease to continue prominent in this department of its work, it will betray its trust.

The question of establishing special schools for missionary education has been mooted of late, as occasionally during former years. Some such schools exist in the mother-country and upon the continent. The question of founding a specific foreign missionary professorship in our theological institutions is now under discussion,[3] and in one institution is on trial. Foreign missionary lectureships have been instituted. Whatever may be our judgment in relation to any one, or to all of these subordinate inquiries, we must remember that they are subordinate. The main question is more fundamental and sweeping, namely: What is the spirit of the institution itself, pervading its entire curriculum and giving tone to its whole conscious and unconscious influence? Is the claim of foreign missions a marked feature throughout the course of study from the beginning to the end? Is it emphatically the goal toward which the eye is directed in the critical study of the Scriptures,[4] in grappling with the great themes of theology, in tracing the divine movements in the history of the church

[1] "Look among the earliest, the most laborious, and the most earnest friends of missions to the destitute of Christian countries, and you will find them the most ready to make sacrifices for the support of missions abroad. Further, among the most generous contributors to the funds for evangelizing pagans, you will find missionaries to our new settlements, who, from the small stipend allowed them for their severe labors, strive to save something to be sent for the relief of the perishing heathen. The reason, however, of this liberality is not difficult to be assigned. The man that had sighed over the wants of his brethren scattered in the wilderness, who yet have very considerable means of being acquainted with the Gospel, would of course weep over the wretched condition of millions, partakers of the same flesh and blood, and destined to the same future unalterable state, to whose dark minds a single ray of divine light never yet penetrated, but who are held in the most abject slavery to every kind of delusion, superstition, and device of Satan." — *Jeremiah Evarts.*

[2] "The smallest denominations, as soon as they have a roof upon their home church, start for the great battle-field, because they know that it is in foreign missions that the strength and health of their inner life can best be proven. If a church can do nothing for the conquest of the world in foreign missions she will soon begin to die at home. If, as Max Müller confesses, Christianity be a missionary religion, in its very nature converting, advancing, aggressive, encompassing the world, a church which does no mission work shows by this that it is falling away from the great idea and task of Christianity, — shows its internal death." — *Dr. Christlieb.*

[3] See *Bib. Sacra*, vol. xxxiii., p. 464.

[4] "Missions and their present history claim more regard from our theological professors, not only in practical theology, where this usually begins, but also in history and exegesis: *e. g.*, in expounding the Acts, Pastoral Epistles, and Prophets." — *Dr. Christlieb.*

and in preparing to present powerfully and persuasively the truth to individuals, and to congregations? Is the thought supreme with the teachers, that they are training these men for missionary work,—a goodly number of the finest scholars, of the choicest minds, of those who are most thoroughly equipped, to be personally leaders in the most aggressive form of the great conflict of Christianity with heathenism, and all of them to be filled with the same spirit, and to be prosecuting the same work here at home? And is this the dominant purpose among those who are taught?[1]

We may put substantially the same question to teachers and pupils in our Christian colleges. If an institution has been founded and dedicated "Christo et ecclesiæ," as one of its definite aims, to train up an evangelical ministry, and if it be one of the essentials of such a ministry that it proclaim the evangel to the unevangelized, then every such institution, both in the substance and spirit of its instruction, must emphasize foreign missions. As far as the spirit of Christianity is controlling in the education it must be a Christianity which is to be diffused throughout the world. If, then, the college is truly Christian, it will train the select and equipped men for the messengers. No one need fear that such a spirit as this will narrow the education. Rather will it expand and deepen it in every department. For no men require a more thorough training from the beginning to the completion of their preparatory studies than those who are to be the leaders and founders for other lands, and races, and generations.[2] The idea is animating to the last degree for both teachers and taught.

We cannot pursue this theme into the many broad fields of thought and inquiry into which it is opening. These will be presented without doubt in rich variety in its discussion at this Annual Meeting, we trust also in many pulpits, and by many pens during the coming months. It is enough for the purpose of the Prudential Committee in the present paper if the gravity of the theme may be so impressed upon the members of this Board that we shall surrender to it our most prayerful thought, and our wisest practical judgment. For with us its application is immediate and most pressing.

THE IMMEDIATE URGENCY OF THE CALL.

From some source the number of our ordained laborers must be considerably increased or our work in several of our fields will be seriously crippled. From some source this increased supply of laborers must steadily continue during a succession of years. It is idle for us to enlarge our fields and to broaden our educational and evangelistic work, unless we are to multiply the educators and the leaders who are to train and superintend this increased native agency. And these educators and leaders must be our choicest and ablest young men. Thirty such men, as already stated, is the *minimum* number we need immediately, and shall continue to need in succession from year to year.

We commend the inquiry to the guardians and professors of our theological semina-

[1] "Japan and China must not be excluded from the problem of the age. India with its myriads, hapless Africa and the islands of the ocean, must be regarded. The problem comprehends the necessity and the condition of the race. A ministry for this age which comprehends its vocation is a ministry fitted for this broad enterprise, and ready for the Master's work wherever the call is heard. Mankind is the object of its regard and hope."—*Seth Sweetser, D. D.*

"There has lately been an elaborate and powerful pleading in a valuable German magazine, for the study of missions being made a regular part of university study. At all events, the study ought to be carried to a much larger extent than it has yet been, even in our best equipped theological halls. Moreover, is there not in the theological curriculum an error ruling from the outset? Is it not taken for granted that the men entering on the theological study are to be trained for home work, with an exceptional man here and there, who has elected the foreign field? Ought not the whole Church — parents, pastors, examining presbyteries, and professors — press it on the mind of the student that the field is the world, and that unless he can prove that he is specially called to work at home, he is bound to speed to the rescue of the far mightier multitudes that are perishing abroad?"—*Dr. J. Murray Mitchell.*

[2] "The Church must send her ablest, most highly educated, and best men to the heathen; for the work in the foreign field is more difficult than at home."—*Dr. Livingstone.*

"Not only are good linguists necessary but eminently theologians also, in order to oppose the inflowing tide of unbelief with a thorough and enduring Christian apologetical literature."—*Dr. Christlieb.*

ries and of our Christian colleges. Can you furnish us these thirty of your ablest men? We commend the inquiry to pastors of churches. Can you find in your congregations one or more of these choice candidates for this select work? Can you find the Christian fathers and mothers who are thus definitely consecrating and training their children?[1] They are as likely to be in one of the mountain towns of one of the smaller churches of northern New England, or in one of the pioneer home-missionary churches beyond the Missouri, as anywhere else. We commend the inquiry to young pastors. Of our present corps of laborers twenty-one exchanged pastorates at home for the missionary field abroad. Some of them went from the northwestern frontier, and some from the well established churches of the East. They have never regretted their choice, and they are among our most efficient laborers. We shall not object to five such men each year.

SPECIAL APPEAL TO YOUNG MEN.

We especially commend the inquiry to those students of our theological seminaries and Christian colleges, whose plans are broadest, whose aims are highest, and whose purpose it is to make "the most of the best" that is in them for the enlargement of the kingdom of God on earth. Here must we look, as we have ever looked, for our main source of supply. May not the day be drawing near when whole classes and successions of classes in our theological institutions shall volunteer for the foreign missionary work, as that which has the primary claim and which underlies all other work? Not that the members of an entire class will all of them personally go abroad; probably serious hindrances will detain at home, upon an average, three quarters of the number. Some who most long to go are imperatively forbidden. But all will have surrendered intelligently and consciously to the work, and will only be asking for the place best fitted for *their* greatest efficiency in the proclamation of Christ in their own day throughout the world. It may be as leaders of a new mission in Northwestern China; it may be as a reënforcement for West Central Africa; it may be upon the banks of the Tigris; and it may be on the coast of the Pacific, or in Santa Fé, or in Dakota, or Alabama, or even in Massachusetts. It may be in a theological seminary in Marsovan, or Marash, or Pasumalai, or Tung-cho; and it may be in a similar institution in Oakland, or in Chicago, or in Hampton, possibly in New Haven or Andover. When to the call of the Lord of the harvest for foreign missionary laborers the response is full and hearty, "Here Lord am I, send me," we need have no apprehension lest the Lord should fail to reveal the appointed designation. No one doubts to-day that, when the young Andover student of 1822, named Rufus Anderson, gave himself definitely to the foreign missionary work, longing to be sent abroad for personal service in the heathen world, the Lord accepted the consecration and selected *his* central place of missionary power. The same has been true of many another, and will so continue. But the definite missionary consecration is essential. Toward this in some form the whole body of disciples should volunteer. As expressed by one of our own ablest scholars and teachers,[2] "No man is fitted to preach *anywhere*, who has not the heart to go *everywhere* at God's bidding."

If the Duke of Wellington could once assert upon the floor of the British House of Lords, as it is reported he did, that "such was the perfection of discipline, such the *esprit de corps* of the army which he commanded in the Peninsula that he believed it could have marched anywhere," and if that inscription "ANYWHERE" has since been selected as the motto inscribed upon the banners of the most daring British regiments, ought not the same spirit to animate the disciples of Him whom we delight to call our "Great Commander?" and was that young missionary, now a veteran in the service, too enthusiastic, when, a generation since, he wrote to the missionary rooms, "Anywhere, anywhere, where Christ is not known, let me herald the sweet name?"[3]

[1] "There would be more men like Samuel J. Mills, if there were more mothers like his." — *Rev. David Greene.*

[2] Prof. Phelps.

[3] "UBIQUE."

Eight years ago, when the "Batavia" was crossing the Atlantic, in a terrific storm, and there was sighted in the glooming evening twilight a wreck, with several men clinging to the shrouds, when it was a question of life and death to man a boat and pull to the rescue, Captain Mouland's call for volunteers was instantly responded to by twice the number needed for the service, and out of this number he commissioned the picked men, who hastened to their critical trust, and in due time joyfully returned bringing in nine rescued souls, amid the hearty cheers of their comrades, who generously envied them the honor of which they themselves had been deprived. When shall the time come that twice the number of men needed shall be always volunteering for the most advanced and perilous posts of aggressive missionary service, and our only care shall be to select the strongest and the best? GOD SPEED THE DAY!

The special Committee of the Board to whom the above paper was referred, Rev. A. H. Plumb, Chairman, use the following language in their report: —

The history and testimony of our missionaries give convincing evidence concerning the kind of religious training and influence in the church, the home, and the college which has been most fruitful in furnishing consecrated men and women to push the conquests of the Redeemer in heathen lands. It has been in churches where the teaching of the pulpit has been clear and strong in its declarations of the utter ruin of human nature everywhere by sin, of the solemn and binding force of the Saviour's command to evangelize the world by proclaiming a free redemption through his atoning blood. It has been in homes where self-denying compassion for souls and zeal for the Saviour's mighty plans for man have shown to children in their earliest years that the true method of life is to seek first the kingdom of God and his righteousness. It has been in schools and colleges where the lives as well as the lips of instructors declare that character rather than culture is the true aim of teacher and scholar, and that the noblest use of the highest talent and the finest education is to give them unsparingly in serving the spiritual needs of a ruined race, — it is in such churches, homes, and schools that God has nurtured that glorious company of missionary heroes who have given their lives to the pagan world, — whose witness is in heaven and whose record is on high.

The Committee deem the practical suggestions of the paper referred to them deserving of the utmost emphasis. It is most needful that the definite and peculiar work of the missionary in its relation to the Christian church and to the unevangelized nations be more generally understood; that its importance be continually pressed; and that the *missionary* idea should become more and more the great controlling idea of individual and social life, prominent in the teaching of the pulpits and in the instruction of our colleges and schools. In view of the many very remarkable openings to positions of permanent and far-reaching influence in this most momentous and auspicious era of the unfolding of the Redeemer's plans for the world, the Committee are persuaded, the embarrassment of the Board from the scanty supply of missionaries must result greatly from the failure of the church to appreciate the grandeur of the hour, and it therefore becomes an object for most earnest and united prayer that multitudes of our most cultivated and promising youth may be led to lift up their eyes and look upon the fields white already to the harvest, and may be led by the spirit of God to see the honor and privilege of entering in to gather fruit unto eternal life.

THE CHANGED RELATIONS OF FOREIGN MISSIONS.

BY REV. N. G. CLARK, D. D., FOREIGN SECRETARY.

[*A Paper presented at the Annual Meeting, Lowell, Mass., October 6, 1880.*]

IT is the dictate of a wise missionary policy to adapt methods of labor to the varied circumstances of different fields. While the general principles to be observed in the conduct of missionary work may now be regarded as settled, and while the great object of establishing self-supporting, self-propagating churches is kept in view, the application of these principles must be suited to the peculiar circumstances and charac-

teristics of each race and nation. Methods that are best suited to the savage tribes of Central Africa and of Micronesia might not be found available in a civilized country like Japan or China. These varying circumstances and conditions must be regarded not only in the beginning of each mission, but also in the development of the work begun.

Aside from these general conditions affecting the character of the work at different points, other influences have come in during the last fifty years to modify still further the methods pursued. These find expression in what we may term the changed relations of the foreign missionary enterprise, both in reference to the fields occupied, and the character of the missionary work itself. The changes in the field of missionary effort will first be considered.

As a consequence of the general progress in civilization, and especially in the means of inter-communication, in the diffusion of knowledge, and in the interchange of thought, the world is no longer what it was, made up of comparatively isolated nations and countries ; the world has become one in its commercial relations, and largely one also, in all that relates to its social and even political interests. Whatever really affects one people, in some measure affects all. Our neighbors are no longer the men of the next town or state, but the human race. Men have come to see and feel that the narrow notions and traditions of other days must give way to broader conceptions and to world-wide interests. The unity of the race, suggested by the philosophy of Plato, and illustrated in some measure by the conquests of Alexander, and still further by the imperial sway and the no less imperial jurisprudence of Rome, finds its fullest recognition in this modern time ; and the sublime utterance of the Apostle Paul in the midst of Mars Hill, that God "hath made of one blood all nations of men," now finds a response in the considerate judgment of mankind. The way is thus opened for a world-wide religion. The prejudices of race have been removed, and a prestige has been gained for the more civilized nations among barbarous and half-civilized tribes. The Chinese can hardly satisfy themselves that they are "the people" and that all the rest of the world is barbarian. The facts of a higher civilization, enforced sometimes by means we would not approve, have compelled respect for other nations, and for the moral and Christian ideas that have contributed to their superiority.

The mission field is not so far off as it was. Countries once five and six months away are now reached in as many weeks. The sailing vessel no longer bears its precious freight around the Cape of Good Hope, or threads its way through the Straits of Magellan. The weary months of delay in the exchange of messages between Pemberton Square and distant mission stations is changed to hours by the cable. The recent murder of Dr. Parsons was known at the Missionary Rooms, reported to the Secretary of State in Washington, and orders despatched to the representative of the United States Government at Constantinople to secure the arrest and punishment of the murderers, two weeks in advance of letters detailing the sad event. There is no small saving of missionary time and strength, through the increased facilities of travel and the case of intercommunication. Emergencies can be promptly met, and favorable opportunities improved. Many of the painful experiences and hardships of the early missionaries to India and the Sandwich Islands and South Africa need not be repeated. The trials incident to separation from friends and kindred, and the Christian culture of our own happy land, are not less painful ; but in almost every mission field the necessaries, and some share of the comforts, of civilized life can be secured, leaving the missionary free to exercise his best efforts in the promotion of the cause of Christ.

Another fact worthy of note here is the change in the popular estimate of foreign missions. There is less of pity for those who are so foolish as to throw away their lives on distant and savage nations. The taunt of English reviewers is no longer heard ; but the missionary enterprise has come to be regarded as one of the great

factors in our modern civilization. One of the latest historical works that has come to our hand from England, *The History of the Nineteenth Century*, very properly gives a chapter to missions. Governor-generals of India, and statesmen of the highest consideration, bear testimony to the value of missions as means of developing the material as well as the social life of nations, and as well worthy of consideration in diplomatic circles.

The contrast between the Annual Meetings of the Board, that could once be convened in private parlors, and this great Christian festival thronged by thousands from all parts of the country, illustrates the changed sentiment of the Christian world in regard to foreign missions, and to the obligations and privileges of Christian stewardship in the use of property for the cause of Christ. The change is such that there is not now an evangelical denomination in this country, in Great Britain, or on the continent, that does not count it a duty to take part in the world's evangelization.

While there are some very marked advantages in these changes, it must not be overlooked that the missionary work has lost something of the romance that attached to it in earlier days. We hear less of the heroism, of the self-denials, of the hardships and sufferings that used to appeal to our sympathies, and awaken a generous spirit of self-sacrifice and devotion. If the support of foreign missions has come to be one of the recognized objects of Christian benevolence, many regard it too much as a thing of course, and too little as a matter of personal interest, with its claims on their prayers and sympathies. Still the changes in the mission field and in the popular estimate of the missionary enterprise are such as, on the whole, are eminently helpful and favorable to its success.

CHANGES IN THE WORK.

We may next notice the changes in the missionary work itself. The knowledge acquired of the physical geography of different countries and of the characteristics of different races is of the greatest service to new missionaries in securing the right location for their work, and in adapting themselves at once to the habits and character of the people. Next to this should be mentioned acquaintance with the languages and increased facilities in acquiring them, such as were wholly unknown to the earlier missionaries. There is something painful in the story of the first laborers among the Zulus, waiting for months to discover the key which should unlock the grammar of the language. Words had been acquired, and yet any clew to their grammatical construction seemed as far off as ever. Like so many armed knights going round and round a close-walled tower, vainly seeking some point of entrance, they struggled on with the problem, till at last in a happy hour the secret flashed upon them. The missionary of to-day has no such long and weary experience; grammars and written works are now ready at his hand in most of the languages in which he may be called to labor. Almost the only exception is to be found in new enterprises in the Dark Continent and in the South Seas.

The beginnings of a Christian literature, — the translations of the Scriptures wholly or in part, — constitute so much preparation already made for the vigorous prosecution of the missionary work. The languages spoken in most mission fields have thus been in a sense regenerated by the introduction of Christian thought and sentiment, and are capable as never before of conveying the message of life. The evidence is now complete that the gospel is indeed the power of God unto salvation to every one that believeth. It has thus demonstrated its character as the one religion for mankind. The evidence exhibited in the lives of missionaries is now further illustrated in native believers, and Christianity has thus become naturalized among the leading races and tribes of men. Its developing power is shown in the renovation and moral elevation of native character, in men once heathen now developed into eloquent preachers and faithful pastors, in habitations of cruelty transformed into Christian homes.

It remains to notice one other remarkable characteristic of the missionary work of our time, which was needed to complete the preparation for the final victory, — woman's work for woman. The great enterprise was only begun, and could never look to completion till woman was reached; and the position of woman everywhere was such as to make it practically impossible to reach her till the power of the gospel should be seen and recognized in the changed lives of men, and in the home of the missionary. Something had been done by individual missionary ladies in their intercourse with the people; but it is only twenty years since the wife of Dr. Mullens, then in Calcutta, started a movement which is now opening hundreds and thousands of India homes to the benign influences of Christian culture. It is less than twenty years since it was possible to inaugurate the great work now going forward in the Turkish Empire, represented by hundreds and thousands of women and girls under Christian instruction, and by seminaries and high schools in more than a dozen centers, from the Balkans to the Euphrates. The calls for devoted Christian women to take charge of seminaries, to engage in medical work, and in personal labor with women at their homes, from Japan, China, India, and Turkey, exceed the ability of the Woman's Boards, — organizations whose sudden rise and growth and success, in singular correspondence to the opening work abroad, constitute one of the characteristic features of the church history of our times.

As the result of experience and observation in many fields, the determining principles of missionary policy are now universally recognized and accepted. There is no further occasion for experiments or waste of time and funds on new schemes. The missionary enterprise has gained a breadth and scope wholly unknown to former days. The time of beginnings is past. It is no longer the conversion of an individual here and there that now attracts the public mind, but great movements in which whole communities are involved. Contrast the patient toil and the long waiting of the early missionaries, as set forth for example so graphically and with such tenderness by Dr. Riggs, of the Dakota Mission, in his story of *Mary and I*, with the eagerness with which many of these wild men of the forest are now adopting the usages of Christian civilization, and sending their children to the mission schools at Santee Agency, and away from home, to Hampton and Carlisle. Contrast the time when missionaries and native agents were stoned out of Aintab and Marash with the present, when large churches, besides the support of public worship and schools for both sexes, have just pledged between four and five thousand dollars for the higher Christian education of their daughters. The long-delayed hope of the early missionaries finds its realization; the leaven introduced at central points is beginning to leaven the whole lump. Multitudes in Ceylon and India are convinced of the truth of Christianity and expect it to prevail, while lacking the moral courage to make confession of Christ themselves. At any moment a great movement may be expected which will bring thousands and tens of thousands into the fold of Christ. The vast preparation has been made, the seed has been sown, the reality of the gospel has been fully vindicated, and only the quickening energies of the Holy Spirit are needed to the final consummation. Already there is the sound of a going in the tops of the mulberry trees, as among the Tamil and Telugu populations of Southern India. How else shall we interpret the unexpected movement in the Shantung province of the Celestial Empire — not to speak of the reception accorded the gospel in Japan!

The questions of interest to-day are not where it may be possible to secure an opening for missionary effort, or how to awaken an interest among a people degraded and sunk in ignorance beyond almost the possibility of recovery, or how to master and reduce to writing the languages of heathen tribes, — but rather questions touching the independence and self-support of native churches and the organization of local home missionary societies, the establishment of high schools and seminaries, the creation of a Christian literature to satisfy the cravings of minds awakened to the

hopes and aspirations of Christian culture ; and not least, how to meet the materialism and infidelity of the so-called advanced thinkers of the time, taking advantage of the progress of the age in the sciences and the arts to forestall and supplant the gospel. These are the living questions of this day, and mark as nothing else the changed relations of the foreign missionary enterprise.

RESPONSIBILITIES RESULTING FROM THESE CHANGES.

New responsibilities are thus devolved on the Christian church, both as regards the unevangelized world and a wise economy in the conduct of the missionary work. The unevangelized world is no longer indifferent and stationary, so to speak, in its intellectual and moral life. The religious beliefs hitherto cherished, the superstitions and the follies of heathen worship, are exposed to the light of day, and everywhere false philosophies and false religions are in a process of disintegration. Whatever of moral restraint they once had upon the popular mind is fast passing away, or has already been turned to indifference and contempt. Infidelity and a want of susceptibility to any and all religious impressions are thus taking the place of the old religious sentiment, and making more and more difficult the work of evangelization. It is of the utmost moment that such religious sentiment as has hitherto clung to the old systems should not die out, leaving a blank in the moral nature of men, but should be turned to a purer faith. The hardest fields are always those in which this religious sentiment, which is natural to the human soul, has decayed or been extirpated by the recognition of the hollowness and corruption of old creeds and forms of worship. In cities especially the old popular beliefs are soonest done away by contact with the new civilization ; and the moral corruption that follows leaves men not only indifferent, but opposed to anything that bears the name of religion. The same experience is found to-day in Roman Catholic countries, where the forms of worship are kept up, but the more intelligent have lost faith in them, and have become skeptical as to all religion. We can no longer take our time, so to speak, in opening a mission in this or that nation to suit our convenience, with the conviction that the work may be begun there or elsewhere without any loss of opportunity. That time has gone by. The tide of modern civilization is sweeping round the world. Africa even is no longer guarded by her malarial coasts and deadly fevers. More than a score of independent organizations in the interest of science and commerce are at this moment forcing their way into the interior. The civilized world seems moved as by a sudden inspiration, and even the Dark Continent must now reveal its long-kept secrets and its possibilities of contributing to the material welfare of the race. It is a fact that the church may well take note of, that following in the wake of Livingstone and Stanley, tenfold more men are at this moment pressing into the heart of Africa in the interest of trade and science than in the cause of Christ, despite the accumulated moral obligations of centuries. The rapid advance of India under British rule, the unparalleled strides of the new Empire of Japan, and even China moving and adjusting its ways to the new era, are facts of the utmost moment in their relations to the progress of the gospel and the civilization that is to be. Is this material and intellectual development to precede the spiritual and the moral? Is power only to be developed without reference to its uses, — power simply for selfish and unworthy ends? Is the religious sentiment, in short, to be set aside for the materialism and infidelity of our modern time? Not without reason were the European diplomats startled by the presence of Sepoy regiments at Malta during the late great conflict in Turkey ; and the Christian statesmen of England may well be anxious at the results of an unchristian education in the government schools of India, and see in the success of missions, and in the moral renovation of its vast population, the only sure guarantee of its permanent connection with the English crown.

Is the church of Christ to keep up with, or rather to lead, this rapid development

of the world's civilization? Is the church to utilize all these varied means of intellectual and social progress for the promotion of the kingdom of our Lord? Never have graver questions been submitted to the church. Never has she been called to so solemn responsibilities as now — the world open to her influence on every hand, all facilities that could be asked at her disposal, the vantage-ground gained for the most efficient effort, all things ready but the faith and the consecration that are needed to go up and take possession of the world in the name of the Lord of Hosts.

THE CALL FOR ENLARGEMENT.

What then, in view of the situation, is the dictate of a wise economy on the part of the church? What but the instant and the most vigorous enlargement of the work at every point by personal service, by the consecration of children, by generous, self-sacrificing gifts to the treasury of the Lord, by one and all that bear the Christian name, as laborers together in the one common cause? Let the best talent of the church be put into the field, such as will inspire confidence at home and secure ample funds to mission treasuries, and such, too, as will be able to meet successfully the changed relations of the work abroad.

In the early days of missions it was enough to bring men to the acceptance of the great facts of the gospel, who should make it known to others, and so the divine leaven spread from one to another. Life was simpler in its elements. The missionary was looked up to with reverence and love; and his word was law to those whom he had been the means of awakening from their ignorance and degradation to a new life. So was it in the Hawaiian Islands, in Madagascar, and among the Karens; so is it still in many islands of the South Seas and among the Kohls and Santhals of India. But in the orderly growth of the work a change comes. Other wants are to be met. A Christian civilization as a proper expression of the new life makes its demands. The native agency, at first available, no longer suffices. The adverse influences of a merely secular civilization must be met and overcome. The training school must enlarge its course of study. Disciplined character becomes a necessity in the native pastor, as well as in the leading minds of the community. The high school, the seminary, and the college, the New England conception of Christian education, come in their order and before we are ready to supply them; and the impatience of the natives, eager for the ripe fruits of Christian culture before they have time to grow, becomes a source of anxiety both to the missionary and to the society he represents. A Christian literature ever broadening out from distinctly religious and educational works follows in order. For a time the native community is dependent on the missionary for these means of moral and intellectual growth, and they must be supplied or the previous work will be lost. The weeds will spring up and choke the word that it become unfruitful. In such work the missionary will need all his wisdom, tact, and sound Christian common-sense. The mistakes of good men are the most difficult to correct.

The time has gone by, if there ever was such a time, when "anybody will do for a missionary." No position at home can call for better ability and sounder judgment and more completeness of Christian character than is now required for the missionary on whom is to devolve the moulding of the intellectual and moral character, not of a few hundreds, or possibly thousands, of his fellow-men, as in some local church at home, but of hundred of thousands! The ground is to be cleared of the moral débris and the false growths of centuries; new institutions are to be established, and the way prepared for all that is best and noblest in our own high civilization, — *and there is no time for delay.* The relative importance of putting the best and ablest men into such work must be evident to any thoughtful mind. Society here is organized with its institutions, its churches, its schools, its religious press, its social habits, as determined by Christian sentiment. The very atmosphere is resonant with Christian

thought; society here will go on under existing arrangements; the ablest men but fit into established institutions. In the foreign field, to the missionary is given the creation of this social order, and the shaping of institutions to be for the welfare of the millions of his fellow-men.

In the ordering of Providence and of grace, upon this age, as upon no other since the days of the apostles, is laid the duty of the world's evangelization. By common consent this is the missionary age of the church. By the splendid results of missionary effort and consecration during the last fifty years, the Master is beckoning us forward. He makes it our privilege to share in the triumph of his kingdom. Shall it be ours to fulfill the obligations this privilege imposes?

From the Report of the Committee to whom this paper was referred, Rev. Dr. Daniel March, Chairman, the following extracts are taken: —

We can neither go nor send wisely into all the world in fulfillment of Christ's command unless we act and give and pray in view of the vast and rapid changes that are going on in the world's condition and life. We must needs be instructed and stimulated by the enormous increase in the world's wealth and knowledge and power; by the breaking down of old prejudices and walls of separation between nations; by the swift and constant communication of thought, opinion, and policy all round the globe; by the anxious and inquiring look which the old East turns to the new and mighty West; by the perilous passage which awakening millions have to make from superstition to faith; and by the danger that the keenest and most active minds, in removing the worship of the unreal, will confess nothing but the unknown. From our post of home observation we are called to survey the whole world-field where the contest between the powers of light and darkness is going on, and we are to send forward recruits and supplies to that quarter where help is most needed, and where additional force will do most to win the day. Our position in this respect is like that of our weather prophet at Washington, to whom telegraphic lines supply the use of eyes and ears over a whole continent, and who thus can see the gathering clouds and hear the roar of the coming storm a thousand miles off.

This swift advance which we are called upon to make is along lines of communication that are open and known. The territory through which we move supplies many recruits to swell our ranks and increase our numbers. It is a war of emancipation that we wage, and the bondmen liberated by our coming are contributing to the expenses of the campaign. And we are not called to lead a forlorn hope or to follow a despised flag. The great powers of the earth have learned to honor our commission and to respect our strength. Our brave and beloved sons and daughters who go to the ends of the earth to carry the message of salvation are no longer told, either in pity or contempt, that they go upon a fool's errand. Economists and statesmen, newspaper correspondents and cabinet ministers, commercial agents and military commanders are ready to confess that the commission under which we act is the greatest ever given to man. Standing outside, and judging only as observers, they say that Christianity is not only the one world-wide religion, but the one supreme power in alliance with which alone the nations can attain the highest glory and strength. People in the dark places of the earth are eager to learn the secret of the power, the wealth, the vitality, that they see in Christian nations. They send their wise men and messengers half around the globe to discover, if they can, why it is that while their proud and ancient life is dying out ours is growing fresh and strong with years.

Such are the changes in the relations of foreign missions to the great movements in human society and the great field of the world. And, so far as our work is concerned, they are changes from weakness to strength, from inexperience to confidence, from discouragement to hope, from slow progress to swift advance, from seeming failure to certain success.

The opportunity is such as the church never had before. Its greatness is equaled only by the greatness of the obligation which it imposes. The demand of the hour is for men who will sacrifice for Christ as freely as patriots sacrifice for country, for men who will enter the Master's field and toil for him as men dig gold or hunt for hidden treasure, for men who will take their places in the ranks of the sacramental host, either as home-guard or in foreign service, and obey the marching orders of the Captain of salvation till they complete the campaign with the conquest of the world. And with good soldiers in the ranks, and glad givers to keep the Com-

mander's treasury full, that conquest need not be long delayed. With the awakened inquiry of heathen nations to invite the coming of the missionary, with the power and the prejudice of the world committed in favor of our cause, with all the arts, inventions, and sciences of the age to help the proclamation of the truth, the church at large has only to improve its great opportunity, and the closing twenty years of this nineteenth century will record greater triumphs for the gospel than all the centuries that went before.

REPORTS OF THE COMMITTEES ON THE ANNUAL REPORT.

[At each meeting of the Board the Annual Report of the Prudential Committee is referred, in sections, to Committees to consider and report thereon. These reports of the several Committees cannot be here presented in full, but their substance is given.]

The Committee on that portion of the Report of the Prudential Committee referring to the Home Department reported: —

They find nothing in it calling for animadversion, but much that is encouraging, and which ought to be a clarion call to an advance all along the line. The very large list of missionary reënforcements is very gratifying to every lover of the kingdom of Jesus Christ.

Your Committee take great pleasure in endorsing the choice, made by the Prudential Committee, of Rev. J. O. Means to supervise the commencement of our new enterprise in Central Africa. Having spent, himself, some time on that coast, and ever since felt a personal interest in that field, he seems to have been raised up especially for the occasion, and no one can read his comprehensive and stimulating articles in the *Missionary Herald* on the reasons for the prosecution of this enterprise without being impressed with his admirable qualifications for the post. Shall we not need an additional Secretary for Africa?

The tables of Dr. Humphrey give *first*, the donations for the past five years, of each of the states for which he is District Secretary; *second*, a review of the same for the past twenty years; *third*, the yearly average of each in periods of five years, and then compare this with the donations from all our churches, furnishing much matter for thought to intelligent readers.

The veteran *Missionary Herald* needs no recommendation from your Committee. Men outside of our constituency may suggest its amalgamation with other periodicals, but its constant readers cannot dispense with it just as it is, least of all under its present admirable management. Let the editor rest assured of the satisfaction and, shall we not add, the prayers of his numerous readers.

Those women that labor with us in the gospel are most efficient helpers, and, instead of needing an Apostolic injunction to *help them*, seem to need nothing but to be *let alone* in the efficient prosecution of the work that God has given them.

While we recognize the good hand of our God in the Otis legacy, we should be culpably blind to his goodness did we not also acknowledge the wisdom he has given to use it most effectually for the advancement of his kingdom. Surely our churches will be recreant to duty if we are not stimulated to the "steady and permanent increase of contributions" which is essential to the right improvement of that legacy for Christ. The failure to attain to the $500,000 which we set before ourselves as the goal to be reached during the past year should rouse us to most persistent efforts to attain and even go beyond it during the year before us.

The Committee on the Treasurer's accounts say: —

The Committee to whom the Annual Report of Langdon S. Ward, the Treasurer of the Board, was referred, respectfully report: That they have compared the same with the books and accounts presented by him to the Committee, the certificates of the Auditors appointed by the Board, and those of the Sub-committee of the Prudential Committee, and find said report to be in all respects an accurate statement of the pecuniary transactions of the Board for the year ending August 31, 1880.

The Committee have also carefully examined the statements, as certified to by the Auditors, of the securities in the hands of the Treasurer, in which the General Permanent Fund, the Permanent Fund for Officers, and the Legacy of Asa Otis are severally invested, and are happy to

be able to report that these securities furnish ample assurance of the safety of the several funds, and are yielding to each a satisfactory annual income. As an example, the income on the securities of the Otis Fund for the last year was over $6\frac{9}{10}$ per cent. on their ledger valuation, and over $5\frac{1}{2}$ per cent on their market value.

The Committee beg to conclude this brief report by the expression of their commendation of the skill, sagacity, and scrupulous faithfulness which characterized the pecuniary transactions of the Board, largely furnishing, we doubt not, the grounds of the confidence reposed in its fiscal soundness by its constituents at home and by its correspondents abroad.

The Committee on the Zulu Mission reported : —

The Committee note, with grateful pleasure, the wonderful preservation of the hold of the mission upon both the natives and foreigners during the serious political disturbance and under the demoralizing influence involved in and growing out of the war. During the whole time the "Seminary work," the work of translating the Scriptures, and, indeed, missionary operations of every kind, have been carried on without interruption and with fully average success. One can scarcely realize that he is reading of the state of things at a mission instituted by a brother now on this floor, as he reads of additions to churches, of common schools, of training schools, theological schools, and boarding schools for girls, of an edition of six thousand primers and five thousand copies of Scripture printed in their language in a single year.

The rapid elevation of women in this mission, so degraded and under such discouragements, is enough, not merely to encourage and sustain the missionaries in their darkest hours, but to inspire greater faith in the power of the gospel to restore to noble manhood the very dregs of humanity.

With very great pleasure we note the advance movement of which promise was made but one year ago. While seeking to establish a new base of operations at Bihé, from the western coast of Africa, the Board determined to *expand* the Zulu Mission, so as to embrace Umzila's Kingdom, extending northward to the Zambesi River. In this direction we have builded better than we knew. Zulu land, though so unfriendly at first and refusing a foothold to the noble band who went there in 1834, has really become the practice-school and base of supplies for a large territory inhabited by people who understand their language. It seems a remarkable providence that just as the Scriptures are translated into a language whose alphabet was formed by missionaries, we are ready to enter this interesting country, and at once to preach the gospel in a language which all can understand, and to circulate educational and religious publications among all the natives south of the Zambesi River.

The Committee on the West Central Africa Mission : —

It is with devout gratitude to God that we hail the attempt to plant a mission of this Board on the highlands of West Central Africa. It marks an epoch and a sublime advance in missionary progress. It will be welcomed with glad thanksgiving all over the world by all who love the kingdom of our Lord Jesus Christ. The fact that a pioneer company of consecrated men has already gone forth from this country to enter on the undertaking is fitted to send a thrill of joy through all the churches of Christ.

We think of it as in the line of recompenses for all that Africa has suffered in the toils and tears and blood of her bondmen through the centuries that are past. We think of it as opening the door of grand endeavor for the enfranchised freedmen, so that the civil freedom, achieved under divine Providence through the carnage of civil war on our soil, shall accomplish spiritual freedom for redeemed millions on the soil of Africa.

We think of it as fulfilling the longings of the Redeemer, that the inhabitants of the Dark Continent may receive the light of his salvation.

The Committee recognize the undertaking as one at once of supreme difficulty and importance, and which has been entered on with caution and prayer, under the call of Providence, and which will carry with it continual Christian sympathy and supplication. If successful it has relations to the future of the grandest character.

We also notice the divine hand in the peculiar *qualifications* of the brethren who have been selected for this work ; one, who is charged with the leadership of the mission, having had experience in the manifold occupations which may qualify him for this responsible position ; another having sprung from missionary parentage ; and the third, born in slavery in this country, but set free by the results of our great civil war, and now the first of the freedmen to carry to

the land of his ancestors, under the sanction of this Board, in the spirit of real consecration to Christ, the gospel which makes all men free indeed.

Let us hope and pray that this black man, who went from his knees in our Mission Rooms to the unknown trials and rewards of his great task, may be the first of many of his race who shall go forth for us for the redemption of that wasted but still opulent Continent.

We also notice, with great regret, that there is a lack of physicians for the mission. We cannot think that the prayers which are now ascending in this behalf will remain unanswered. We look to see some one at last responding to the call of the Lord for this imperative service, and cheerfully offering skill and culture and life to a work which appeals to a profession whose heroism has been proved at posts of mortal peril.

The Committee on the European Turkey Mission : —

Your Committee note with thankfulness various facts that are brought to notice in the report, that there is less disposition, or at least less opportunity, for persecution; that on the part of the churches in this mission there is a nearer approach to the basis of self-support ; that the feeling is growing among the native Christians that the receivers of blessings must be also distributors of them ; that the young men of the theological schools, during their vacations, are moved to engage in Home Missionary work.

Your Committee desire to call attention to the exceeding importance of the work done at Constantinople through the press. The value of this work, both as an educational and religious one, can hardly be overestimated. One million printed pages and more, flying everywhither, and conveying the truth as it is in Christ, in forms adapted to the wants of all classes, must exert an immense and growing influence for good. No organized iniquity, no false system of religion, can always endure the blows of so mighty an instrument.

We cannot help also cherishing the hope that in this center of the ancient Greek culture and power, which is still the seat of Greek influence, some effectual way may be sought and found for reaching more directly, by means of Christian teaching, that portion of this active and aspiring race, which is found in Constantinople.

The Committee on the Western Turkey Mission : —

Your Committee is impressed by the magnitude of the interests committed under God to the Western Turkey Mission. Embracing seven stations, with Constantinople as a center, with a vast educational and moral work opening among the women as well as the men of the empire, with an increasing demand for Christian literature in the Greek, Turkish, Bulgarian, and Armenian languages, with opportunities for dispensing the material charities given to supply the grievous want created by war and famine, this mission is called to a work to which the united strength of all its laborers is only too inadequate. It is therefore to be deeply regretted that several missionaries and their families have been compelled by impaired health to leave this promising field. The apprehensions thus created are however greatly lessened by the cheering fact that, in portions of this mission, the problem of evangelization has been so nearly solved by the planting and growth of churches and schools that the expediency of (partially) resigning the work to the care of native helpers, as a step to the final committal of the whole work to their hands, is seriously discussed. There is good reason for encouragement in the fact that the idea of self-support has become so deeply rooted among the converts of this mission that they have contributed during the past years some thousands of dollars to the maintenance of their own churches and schools.

Your Committee believe that the danger arising from the ambition of some students in the schools and the theological seminary of the mission, to avail themselves of the advantages offered by English and American colleges, will be met and in good measure averted by the watchfulness and sagacity of our missionaries.

In regard to the recent murder of Dr. Parsons by a Turkish subject, your Committee would emphatically express their conviction that the constituents of the Board should not be content with the promise of the Turkish authorities to try the assassin, but that they should demand and watch for the prompt fulfillment of the pledge, and, in case a disposition to delay justice should be shown, as there is already good reason to apprehend, should petition the government to renew its demand upon the Sublime Porte for such prompt and efficient action as wil assure our missionaries in every land that they are protected by the strong arm of our government, and will make it evident to the world that the flag of the United States covers its citizen while doing its duty, whether he be on a foreign land or upon the sea.

The Committee on the Central and Eastern Turkey Mission: —

In this field there are certain encouragements which ought to add fervor to our prayers.

I. The interest in education manifesting itself in many ways. It is a great thing when such a people desire schools for their daughters, and are willing to contribute liberally for such a purpose. To elevate the condition of women there is need of instruction from the earliest childhood, and everything indicates a strong interest in this good work. Colleges and higher seminaries are also receiving aid and encouragement in many ways.

II. A second cause of encouragement is the self-denial in the converts themselves. In Eastern Turkey particularly, amid famine and distress, there has been an actual gain in the funds raised for the support of the gospel. The people have got the idea, not always attained easily at home, that religious privileges are among the necessaries of life and must be secured at whatever sacrifice.

III. Great spiritual blessings have marked the year, and the revival at Marash has been in itself a wonderful work and an encouragement for the future. We gladly trace its connection with the warm-hearted efforts of Christians in this country, who nobly supplied their necessities in the time of famine. Whatever be the future of Turkey we can but believe that the kingdom of Christ will be greatly advanced within her borders.

The Committee on the Mahratta Mission: —

The report of this mission is full of interest and encouragement. There seems to have been progress in all the departments of the work.

The Theological Seminary at Ahmednuggur has adopted an excellent course of study for practical training.

It is an interesting fact that the recent pastor of the church at Ahmednuggur has become an instructor in the Seminary.

The Committee to report upon the Madura and Ceylon Missions find many reasons for earnest congratulations, that from each field are returned the tidings of hopeful success.

As to Madura we especially note with interest the emphasis which has been placed on the educational work, the gratifying reports of the intellectual progress of many schools, and the evidences of religious influence and spiritual power in them and through them.

That Hindoo girls to the number of more than *three thousand*, coming from homes where Christ is not known, are receiving faithful Christian education is a fact full of significance. We believe that where heathenism has been ingrained through long inheritances it is through the schools and institutions of learning that we are to find in large part the solution of this great problem of salvation.

The missionaries in Madura are wise in beginning with the children and youth, and cannot fail, by patient continuance in this, to behold mighty results in the establishment of the kingdom of Christ.

The doctrine of sacrifice, which is the great central truth of our faith, and one from which many Christians in Christian lands shrink when they come to its practical applications, is being taught, and is finding happy illustration in the Madura field.

One special characteristic of the work in Ceylon is the fidelity and thoroughness of *personal* work, both as to systematic family visitation and religious conversation. Christ introduced his gospel in this way, and it was one of the most marked of his methods for bringing souls to the knowledge of himself. He began by a conversation by the way, continued in the home, with two young men. His second public appearance, also, was in the family, giving emphasis to the social power, when Christ should be present to consecrate it. And, all along the path of his ministry, this was a characteristic of *his* way of making disciples; "one arose and followed him," and "another arose and followed him." He placed emphasis upon the individual. Man was a fellow-man. "The *life* was the *light* of the world." The missionaries in Ceylon are laying foundations truly, when they imitate the methods of Christ in the expression of his spirit. We trust that those who have prayers of faith will offer them for Ceylon.

The Committee on the Foochow and North China Missions: —

After fifty years of toil in faith and hope, there seems to be coming to the little band of fifty-four, with their helpers (two pastors and more than fifty other native assistants), great and

blessed openings and sure triumphs. We note with thankfulness: (1) the removal from the *outside* of city walls into favorable locations *within* the many cities and towns wide open to them, and into surroundings more helpful to their work and to *permanency* in it; (2) the reënforcement of the North China Mission, by the going to it, in September last, of seven more laborers from this country; (3) the printing this year of no less than 50,400 separate volumes, including a hymn-book, and a work on anatomy, probably finished and issued by this time; (4) the organizing, in all, of fourteen churches; (5) the addition during the past year of two hundred members.

The disloyalty to American and Christian principles shown by the opposition in this country to the Chinese, with the continued difficulties in the way of our missionaries in China, very likely to be increased by this disloyalty, should call forth great sympathy in us and much prayer in behalf of these missions and earnest effort for their reënforcement.

The Committee on the Japan Mission: —

No Christian eye can look without exultation upon the sixteen churches already organized in Japan under the care of the Board, — twelve of them self-supporting during the past year — the other four receiving only a scanty pittance, and that for special reasons.

One hundred and twenty-one members added on profession of faith is a record that is most significant, for the average is in excess of that in our churches in America. Five native pastors installed, and twenty men in course of instruction for evangelistic work, give assurance of a wide and deeper work in the year to come. So, also, the gladness with which the nearly fifteen thousand patients have received the aid of the missionary physicians is a token of the growing confidence of the people in those who are directing the work of evangelization. Those whom they entrust with the care of their bodies they will not long debar from the care of their souls.

Especial gratification is felt at the announcement that at so early a period in the history of this mission the translation of the entire New Testament into the language of the Japanese is completed, and that one of the oldest missionaries of this Board has been permitted to share with the representatives of other American societies in the labor and honor of this work. With such a version in their hands and in the hands of the people the missionaries are better equipped for the evangelization of the land.

And so, while here and there shadows darken the picture, on the whole they only make the light and color of hope more conspicuous. The sudden flash of enthusiastic expectation may have burned out, but the steady shining of assured confidence has succeeded. That Japan is to be evangelized may be counted among the certainties. If the dream of victory without a struggle has proved only a dream, victory by struggle is secure; and faith, that has ample reasons to warrant it, may catalogue among the near triumphs of Christ the setting of this jewel of the Orient in the diadem of empire that is to crown him "Lord of all."

The Committee on the Micronesia Mission: —

There are grave difficulties, of course, — war here, a different dialect there, and, on every side, "labor ships" depleting the population. But we are learning that in all lands, our own as well as others, new and formidable obstacles are continually developing themselves, and often out of previous success; and the saying is verified, that the "world seems ever gaining on the Church, yet the Church is really ever gaining on the world." For God's kingdom advances, and the veteran Snow, after a quarter-century of faithful toil, dies with the sight of two score churches and three thousand Christians.

One of the most interesting events of the year is the success in the Mortlock Islands, of missionaries sent out by the Christians of Ponape, those missionaries being all natives of Ponape and supported by the churches there. Just as in 1852 there was repeated in Honolulu, at the departure of Messrs. Snow, Gulick, and Sturges, with their wives, for Micronesia, the scene in Boston thirty-three years earlier, when Messrs. Brigham, Thurston, and others, sailed for the Sandwich Islands, so, in a still shorter period, Micronesian converts have gone forth to regions beyond, and have had very remarkable success. And now Western Micronesia has been reached by them and the good work begun.

It only remains for your Committee to note the success of the North Pacific Institute at Honolulu, under the care of Dr. Hyde, which is designed to educate men for the work in Micronesia as well as the Sandwich Islands.

The Committee on the Dakota Mission : —

The condition of the mission is, on the whole, favorable and hopeful. Among the encouraging indications are thirty-five additions to the churches of the Sissiton Agency, the hearty welcome extended to the new Dakota Bible, and increasing willingness not only to receive, but in some cases to seek, religious teaching, the widening influence of the religious paper, the *Word Carrier*, a more general desire for education, the doubling of farm improvements in the Santee Agency, and the occupation, actual or expected, of some forty new homesteads at Fort Sully.

Some trials of faith still remain, in certain obstacles which, it may be hoped, will in the good providence of God soon be obviated or removed. We may well thank God that the whole country is becoming aroused to the rights and wrongs of the Indian.

The Committee on the Missions to Mexico and Spain : —

It is believed that few, if any, fields of missionary labor are harder than those located in what are called "nominally Christian lands." The opposition is constant and severe, amounting in some instances to fiery persecution. Still our missions in Mexico and Spain are not only holding their own, but making advances.

As two missionaries, Messrs. Edwards and Kilbourn, have recently withdrawn from the mission in Mexico, it seems desirable that the single remaining laborer, Mr. Watkins, should not long be left alone. The fact that he received into the church in December last twenty-four members, and in March fourteen more, indicates that there is work there for several earnest missionaries. The brutal murder of one native helper, at priestly instigation, calls for sorrowful recognition, and is a sad comment on the present hostility of the Romish Church to Protestant Missions.

It is a significant fact that in Spain, the land of the Inquisition, we have two churches of Christ, one of sixty-seven members and another of seventy-three. Our missionaries in that field, the brothers Gulick, as we should expect from their birth and education, are conducting their work with marked wisdom and zeal. They labor in the face of great difficulties, and those who now "come out from the old corrupt Church of Spain" must walk through fires of persecution. Your Committee, therefore, would plead that, if possible, special effort should be made by this Board to encourage those missionaries in their social isolation and severe hardships, and to secure some protection for those who, for the sake of Christ and his kingdom, come out of the Papal Church.

The Committee on the Austrian Mission : —

We gratefully recognize the self-devotion and energy which have characterized the labors of our missionaries, and the efforts which they have made to obtain a mitigation of the practical restrictions which have been placed by subordinate government officials upon religious freedom and toleration, and we render our especial thanks to the Evangelical Alliance for the valuable and efficient aid which it has rendered in this behalf. We also gratefully record that, during the past year, important modifications have been made by the government in the stringency of the regulations by which free Protestant teaching and preaching has been attempted to be repressed in Austria.

We recommend to the Prudential Committee the continued care of the Austrian Mission, we assure the missionaries of our sympathy for them amid the difficulties which surround their attempts to preach the gospel of Christ, and of our faith that the Great Head of the Church will cause to be opened a wide door through which they can enter and proclaim to the people of Austria his love to the race.

REV. DANIEL LINDLEY, D. D.

BY REV. HOWARD CROSBY, D. D., NEW YORK.

A most true, strong, and complete life ended on earth in the death of the Rev. Daniel Lindley, D. D.

This veteran missionary and Christian hero was born in Washington County, Pennsylvania, August 24, 1801. His father was the Rev. Dr. Jacob Lindley,

and his grandfather was Dennis Lindley, one of the early settlers of Western Pennsylvania and for sixty years an elder in the Presbyterian Church. Jacob Lindley organized and for twenty years presided over the Ohio University, at which his son Daniel was graduated.

Daniel, after graduation, taught school for three years, and then was able to pay his way through the Union Theological Seminary of Virginia. After being licensed, he was called to fill the pulpit of a church in Charlotte, North Carolina. There he labored three years, and saw several hundred added to the church. On seeing an appeal from the A. B. C. F. M. to settled pastors to go out as missionaries, he offered his services and was accepted by the Board. After dissolving the pastoral relation with his congregation, while on his parting visit to his father's family in Ohio and to his younger brother in Pennsylvania, he said that next to the ties of his family circle the tenderest ties which bound him here were those which existed between him and the young converts who had been born into the kingdom of the Redeemer and taken into the church under his ministry, and that he separated from them only because he was impelled by a burning desire to carry the light and love of the gospel into some of the dark places of the world.

Mr. Lindley, having married Miss Lucy Allen, of Richmond, Va., sailed in December, 1834, for the Cape of Good Hope. From Cape Town a five hundred miles' journey in ox-wagons took the missionaries to Griqua Town, where the London Society had a station. Thence the next year they pressed on five hundred miles farther to Mosika, in the country of Mosilikatse, where they established their mission. But here they were exposed to great dangers, owing to the strife between the Dutch settlers and Mosilikatse. In one battle a spent bullet fell on Mrs. Lindley's bed, where she was lying ill with inflammatory rheumatism. The room was crowded with the dead and dying. Mrs. Lindley rose and carried her infant into a corner for safety. In 1837, Mr. Lindley was obliged to leave this region on account of the war, and the missionary party took their journey of thirteen hundred miles to Port Natal amid great hardships. For nine days Mr. Lindley subsisted on brown sugar only. At Port Natal Mr. Lindley and his party found the mission of Messrs. Grout, Champion, and Adams (who had left America with them) established. In a few months war broke out between the Dutch and Dingaan, the chief of the Natal region, and great uncle of the celebrated Cetywayo, and again the plans of the missionaries were thwarted. All sought refuge at Port Elizabeth except Mr. Lindley, who was left to watch events, but very soon he was obliged to follow. When Natal had been seized by the Colonial Government as a military possession, the way was open for Mr. Lindley's return, and accordingly in June, 1839, he was again at Port Natal, and, the English occupancy ceasing, devoted himself to the spiritual good of the Dutch *boers*. Afterwards, when a new colony was formed at Natal by the English, Mr. Lindley continued his work, first among the *boers* and then among the Zulus for a period of thirty-five years. His labors and his upright character have left their deep impression upon the Natal colony, and when he was obliged, from the failing health of his wife, to return in his old age to America, the Zulu people, among whom he had lived so long, felt they were losing a father.

A large family were born to him in South Africa, two of whom, his oldest

daughter and a son, who as a physician had distinguished himself for his heroic devotion, were taken away before him. His wife, who had ever been a worthy companion of this untiring and faithful servant of God, also preceded him to he heavenly home. He himself, stricken with paralysis, patiently awaited the Lord's time, and then on the third day of September was translated. On the 6th of September the funeral services were held in the Fourth Avenue Presbyterian Church, of which seven of his children were, or had been, members.

Dr. Lindley was a conspicuous example of Christian faithfulness. His character was well-rounded, with every grace evenly developed, and his mental characteristics in their diversity and harmony corresponded to these moral traits. His energy was tempered by prudence, and his faith was accompanied by works. He was firm as a rock, and yet gentle as a woman. Duty was his watchword, and yet he was fitted for all the tenderness of domestic life. In his family circle he was an example of affection and delicate interest in the welfare of all; and in the larger circle of his missionary flock he was the oracle to whom all came for advice, and the loving friend to whom all came for sympathy.[1]

His life was a grand one, spent in the high service of the Master with unflagging devotion. How low and mean appear the careers of earth's heroes, when compared in heaven's light with the life of such a man as Daniel Lindley!

Dr. Cyrus Hamlin, who traveled through the United States with Dr. Lindley, when the two were on a visit home, for the benefit of their missions, gives an estimate of Dr. Lindley, which we are sure will be considered by our readers of great value. He writes as follows: —

"In his addresses to Christian assemblies on behalf of Africa and of missions in general, I do not know his equal. It may be difficult to explain his power over his audience, but in fact I never knew an audience to tire nor to flag in the closest attention. His language was clear, simple, and direct, without the slightest attempt at rhetorical effect. But every one felt that he was listening to a man of power and feeling suppressed and held back. He never drew the whole picture of heathenism in all its repulsive grossness, but only so much as he thought his audience ought to know and would derive profit from knowing. He had strong objections to the effort which some have seemed to make to paint heathenism just as bad as it is, without any of those redeeming traits which prove them still to be our brothers of the human family.

"When he had made his statement, and with his peculiar earnestness had set forth the difficulties, the success, and the wants of the work, the providential call to enter Africa through the Zulu race and Zulu land, his closing appeal was often one of irresistible pathos and power. The whole audience would melt beneath it. Secretary Treat said to me, after one of those genuine bursts of overpowering feeling, when 'the Spirit of the Lord had come upon him,' 'I never saw an audience so entirely subdued by a missionary's address.'

"Lindley was a many-sided man, and had great powers of adaptation to all possible circumstances. His preëminent usefulness as a missionary was due in fact to this. He was not a mechanic, but he could teach the native Christians desirous of emerging from barbarism to make brick, and build houses, and construct furniture, and the more common implements of a civilized life. He was not a physician, but he did much and wisely to save them from the ravages of disease. He was not a sportsman, but no

[1] Something of the high esteem in which Dr. Lindley was held in Natal, may be understood from these words in the *Natal Witness* of July 3, 1863: "While the boers were wandering in this as yet unsettled territory, the Rev. Daniel Lindley turned from his missionary track and led the flock as a kind, wise, and tender pastor, until other aid came, and duly pointed the way to his return to the heathen folds. If there is a human name that warms the heart of the Natal Trek-boer, from the Port to the far distant interior, it is the ever to be remembered name of Daniel Lindley."

rifle was so true as his, and no tiger or lion could come within its range and escape. He was an excellent linguist, but he gave himself to study only that he might preach Christ to the perishing.

"His friendship was true, faithful, sympathetic. He was not specially demonstrative in words, but his whole countenance and being glowed on meeting you, and you felt that his hand shake was that of a faithful and loving brother. His declining years, his years of bereavement, weakness, and pain, were bright with Christian hope, with serene submission to the will of that Redeemer whom his soul loved. He has left a blessed memory. Earth seems better, more allied to heaven, for having produced such men. But such men are not of earth. They are 'born not of blood, nor of the will of the flesh, nor of the will of man, but of God.'"

THE WORK OF THE SPIRIT.

No one can read the "Survey" of our missions, given on another page of this number, without being impressed with the fact that much has already been done towards the evangelization of certain portions of the world which seventy years ago were heathen ground. In regions where, at the beginning of the century, there was absolute darkness the dawn certainly has come. If there be not the brightness of the day, there is a light by which men may walk. The reason why all the dwellers on the Island of Jaffna, embraced in our Ceylon mission, are not true Christians, is not because they have not heard of the way of life. The same is true of large districts in India and in Eastern and Western and Central Turkey. It is not an overstatement to say that in the fields occupied by the American Board hundreds of thousands of souls have been told of the way of life through the crucified Saviour. They know enough to bring them into Christ's kingdom and service, if they would walk according to their knowledge. Often are our missionaries told by those who are now idolaters, "Your religion is true and good, and it will prevail. Our children will accept it, but we cannot change our customs or break from our old faith." These men are taught, but they are not yet transformed; they are evangelized, but not Christianized.

Human nature, alas! is the same the world over, and everywhere there is needed an impulse upon the soul which shall lead it to obey the truth it knows It is not enough that the Hindu should be made to see that in place of his three hundred and thirty millions of divinities there is but one living and true God, or that the Chinaman should confess that Christ is superior to Confucius. Some power is necessary which shall lead these men to follow their convictions. That power is not of earth or of man. It comes from on high — the power of the Holy Ghost. He and he only can bring men into obedience of the truth they know. His presence and inworking are now needed to make the already evangelized multitudes on mission fields genuine Christians. The truth which the Spirit can use is already in the minds of thousands in Turkey and India and China and Japan. The materials for the fire are ready; what is wanting is the spark from above to kindle the flame.

And not only are there multitudes of souls in mission fields so far evangelized as to be seemingly ready for that outpouring of God's Spirit which shall bring them speedily unto God, there are also at the present time within the mission

churches large numbers of native Christians who only need a new baptism of the Holy Ghost to make them greatly efficient for the advancement of the work about them. Among the converts already gathered, in almost every mission of the Board, are young men, some of them of much promise, who, with deepened love for Christ and for souls, would make efficient ministers of the gospel to their countrymen. Largely owing to a superiority which is theirs because they have heard and received the gospel, these young men find that many spheres of labor are opened to them, spheres of usefulness, but not immediately connected with Christian work. On account of their better knowledge and character they can enter upon business or the professions with more encouraging worldly prospects than they had ever before cherished. Some of these men, who realize how deep has been the darkness in which they have lived, are fired with a zeal to know all that others know. And so they cross the seas, seeking for western culture and power on the shores whence the light has come to their homes. In this way they are turned aside from the Christian work at hand. Whatever their motives they are lost for immediate, and in many cases, undoubtedly, for future, service in the ministry of the gospel among their own people. What they need above all things is not more knowledge, but a mighty inworking of the Divine Spirit who shall reveal to them the things of God, teaching them of the transcendent worth of spiritual things, and inspiring them with a Christ-like compassion for perishing souls.

The most pressing want in all our mission fields at the present time is native helpers, thoroughly consecrated to the Master's service, burdened with a desire to preach his gospel to dying men. What power can call these native Christians into this service, leading them to close their ears to the calls of the world, and, imbuing them with the spirit of self-sacrifice, send them forth with a zeal necessary for successful labor? There is no power that can do this save that of the Holy Ghost. He certainly can do it. Has he not done it in many instances, in every age, and among all races? He who met Saul and Augustine and Newton, and others of lesser fame, when they were in their sins, and sent them to proclaim with constraining love and zeal the salvation by Christ can still work mightily in human hearts, inspiring them for devoted service as heralds of the gospel. And what he can do he waits to do in answer to the prayers of his suppliant people. Shall not God's people cry importunately for such a gift of the Holy Spirit!

It is not with ordinary feelings that this matter is now suggested. There seems to be special need at the present time of such an outpouring of the Holy Ghost. Perplexing questions are arising in several missions as to missionary methods and policy, and our missionaries need wisdom and guidance in these many perplexities. What could help them to see eye to eye, for the wise and energetic administration of the great trusts committed to them, like the overshadowing presence of the Divine Spirit? And what could lead the native Christians into an instant and hearty coöperation in all evangelical labors like a baptism of the Holy Ghost which should kindle their zeal, and make them speak with a divine unction? And what can bring these evangelized but yet unconverted thousands into the fold of the Saviour, unless there be an outpouring of that Spirit by whom alone human souls are touched and renewed? As we love the missionary work, then, let us pray for this gift. And let us seek to pray in the Holy Ghost while we pray for his coming in power.

SIR RICHARD TEMPLE ON MISSIONS IN INDIA.

Sir Richard Temple is known throughout Great Britain and the East as a statesman who has had much to do with the government of India, having been recently Governor of the Bombay Presidency. He has, within a few months, made several addresses in various parts of England, on missions in the East. In one of these addresses, at Birmingham, June 22, before an auxiliary of the Church Missionary Society, he dwelt upon the substantial progress in the work of Christianizing India, upon the good character of the converts, and the fidelity and ability of the missionaries. After referring to the testimony of eminent officials who could speak for all parts of India, such men as Lord Lawrence, Sir Bartle Frere, Lord Napier, Sir Donald McLeod, and others, who have spoken in the most emphatic terms of the good work done by the missionaries, he gave his own testimony concerning facts that had fallen under his personal observation. In addressing the constituents of the Church Missionary Society, he naturally mentioned those who were laboring in connection with that organization, but his evidence includes the missionaries of all Boards. We have room for only a portion of this valuable address.

"I have so far been speaking of the evidence of others. I will now give you my own testimony. I will first tell you the extent of my personal knowledge. I have governed 105 millions of the inhabitants of India, and I have been concerned with 85 millions more in my official capacity. I do not say this as something to boast of, but merely state a fact, — an accident if you will, — for I went where I was ordered, and did what I was told. I have had official connection with 190 millions out of the 200 millions of British India. The odd ten millions belong to the province of Oude, with which I have had no official connection. I have thus had acquaintance with, or have been authentically informed regarding, nearly all the missionaries of all the societies laboring in India within the last thirty years, from the banks of the Irrawaddy in Burmah to Peshawar on the Afghan frontier, and Kurrachee, near the mouths of the Indus, from Cashmere in the Himalayas to the southern peninsula near Cape Comorin; and among those missionaries I will mention the names of W. Smith and Leupolt, in the Northwest Provinces; Welland, Weitbrecht, and Stuart, in Bengal; Clark and Pfander in the Punjab, Squires in Bombay, Bishops Sargent and Caldwell in Tinnevelly, Bishop Speechly in Travancore, and last, but by no means least, Bishop French of Lahore.

"And what is my testimony regarding these men? They are most efficient as pastors of their native flocks, and as evangelists in preaching in cities and villages, from one end of India to the other. In the work of converting the heathen to the knowledge and practice of the Christian religion, they show great learning in all that relates to the native religions and to the caste system. They often evince appreciative thought in dealing with educated natives. As schoolmasters in their numerous educational institutions, they are most able and effective; and although the educational establishments of the state in India are highly organized, the missionaries are esteemed, on the whole, to be the best class of schoolmasters in India. Again, in Oriental literature they are distinguished as scholars and authors and lexicographers, and have done much to spread the fame of British culture among the nations of the East. In all cases of oppression — and despite the general excellence of our rule in India, such cases do sometimes arise — they are found to be the friends of the oppressed; whenever native rights are infringed or threatened, they always stand forth as vindicators of the injured ones, and as advocates of the voiceless millions; and so they exert a salutary influence on the servants of government. In my official capacity

I always listened with deference to their representations on all matters pertaining to the welfare of the natives. They are, moreover, most useful by their writings, speeches, and preaching, in enlightening and forming public opinion in India. They are, too, the active and energetic friends of the natives in all times of danger and emergency. When pestilence, the unseen enemy, is abroad, — when famine has smitten down millions, — they have been ever present as ministering angels. They have themselves helped the suffering, and have encouraged those who organized the administration of relief. The excellence and purity of their lives shed a blessed light on the neighborhood wherever they dwell. Their wives, daughters, and sisters are zealous in coöperation, are foremost in promoting all beneficent works, and are the fair harbingers of enlightenment and of civilization. Although, of the missionaries, many are men of great talent, which would have won them distinction in the walks of secular life, they are nevertheless found living on the barest modicum of salary on which an educated man can subsist, without hope of honor or of further reward. They do this from loyalty to the Master whom they serve, and love for that society which you support. They have to bear all, and more than all, the ordinary trials incident to foreign service. They do not proceed to England on furlough, unless forced by sickness, and they have no pension to look forward to until they are placed on the list of the sick and disabled. Often there has been mortality among them, and no men have shown better to the heathen and to their English brethren how a Christian ought to die. Such is their conduct. And what is its result? It conduces to our national fame, and adds stability to the British rule in India. The natives are too apt to think of us as incited by national aggrandizement, by political extension, by diplomatic success, by military ambition. These adverse thoughts of theirs are no doubt mitigated by the justice of our laws, by our State education, by the spread of our medical science, by our sanitary arrangements, and, above all, by our efforts to mitigate or avert famine. But, beyond all these, I am bound to mention the effects of the example of the life and of the conduct of the Christian missionaries."

WHAT SHALL I DO?

BY CAPT. ROBERT C. ADAMS, MONTREAL.

[Christian young men of education are frequently addressed by clergymen as to their choice of a vocation. Perhaps the following suggestions on this topic may have an added force as coming from a layman.]

At this season of the year, our colleges throughout the land are sending forth large numbers of graduates, the majority of whom are in perplexity, asking the question of themselves and their friends, What shall I do? and some doubtless are saying with prayerful interest, "Lord, what wilt thou have me to do?" The choice of a life vocation may well be the matter of serious and careful consideration, and many difficulties now surround the subject. Men who have received a liberal education are prone to give little heed to the claims of agriculture and the various trades. Lawyers are almost more numerous than clients. The legal profession in Philadelphia numbers 1,600 members, and all large cities are similarly crowded. The same may be said of medicine, and the young aspirant to honors in either of these branches must ordinarily face a long, toilsome ascent to even a bare competency. In the gospel ministry, there is doubtless room in the waste places of our vast land for men of a self-sacrificing spirit and heroic endurance. But the lists of ministers "without charge" show that the churches

of our settled districts do not greatly lack for supplies. Statisticians tell us that ninety-seven men out of one hundred fail in business. The three who succeed may rightly consider that they have been permitted to do what many others, equally able and worthy, and perhaps more needy, have been earnestly striving to accomplish, and their prosperity is based on the misfortunes of others.

There is one prominent profession in which there is no competition, no overcrowding, where the success of one does not mean the driving out or putting down of another, where the present attainment brings great satisfaction, and its future rewards are glorious. In fact it may be said to be the only field which is truly *open*. It is that of the foreign missionary. The Rev. Dr. Mackay has compared the distribution of ministers over the world to the gathering of 30,000 on the end of the thumb, and the scattering of a few here and there over the rest of the body. The three hundred millions of nominal Christendom are more than fully supplied with churches and preachers, while the eleven hundred millions of heathendom have scarcely one missionary to half a million, and if we narrow the limits of Christendom to its evangelical boundaries, the disparity is still more striking. And this is the state of things eighteen hundred years after the utterance of our Saviour's last command, "Go ye into all the world, and preach the gospel to every creature." Heeding this direction is still the great duty of the Christian church, and never were the encouragements and promises so great to those who enter this service.

Aided by commerce, civilization and education are fast subduing barbarism; the majority of mission fields now are free from personal danger, and afford more comfortable residences than many sections of our own land, while there are still pioneer fields, where heroic spirits may brave the dangers and privations which are familiar to us in the histories of the early missionaries, whose lives have become the admiration of the Christian world. The great need of missions now is men. Money will be forthcoming, for each missionary creates a new circle of interested givers, and the great gifts of the past year, a million here, and more than a million in Australia, in single donations, show how the Lord is moving the stewards of his bounty.

Young men, before you merge yourselves in the great throngs of professional and business life, and engage in the most uncertain, but surely painful strife for eminence or wealth, will you not consider the great opportunity which lies before you, and "seek for glory and honor and immortality" in the fulfillment of our Saviour's final direction, to teach all nations?

LETTERS FROM THE MISSIONS.

Zulu Mission. — Umzila's Kingdom.

ON THE WAY. LOURENZO MARQUES.

A JOURNAL letter has been received from Mr. Pinkerton, commenced at Lourenzo Marques on July 28, and finished at Zanzibar, August 24. His going to Zanzibar was quite unexpected. The delay and the changes in the original plan seem, however, to promise well for the future of the expedition, as will be seen from the portions of the journal here given.

While at Lourenzo Marques Mr. Pinkerton preached, by permission of the gov-

ernor, to an audience of nine English-speaking people. This was believed to be the first service of the kind ever held there. Of the place and people Mr. Pinkerton says : —

"The Zulu language is understood all through from Natal to the Zambesi. I can talk with any of the Kaffirs I meet here. Hundreds of Kaffirs go from here to Natal and Cape Colony every year to work, and return. Some of them work for Christian people who teach them. I met one who has some English books, and reads and speaks a little English. Many such would like to be taught here. This is an important field. Delagoa Bay is one of the strategic points in South Africa, in every respect. There is fever and ague here, during part of the year, but not of the most deadly type. The bad sanitary conditions described by Mr. Erskine have aggravated the ague. The condition of the place is better now, but is capable of and needs great improvement. Morally it is horrible. The leavening institutions of the gospel which make Natal so hopeful a region are not here.

"Financially the place is poor, though it has the only good harbor for hundreds of miles. Transport is by porters, and they demand such wages that there is little business done. Only two carts are to be seen, though cattle can live here. Bricks, sand, and stone are carried on the heads of women. Impoverishing rum is sold to all, black as well as white, without stint. Small rum shops are found everywhere, even out among the kraals, and kept by Kaffirs.

"July 30. Had a pleasant chat with the governor to-day, at his office door. He said religion could be freely taught under Portuguese rule, and asked how many Kaffirs came to meeting last Sunday. I replied, 'None, but if I have time enough here I will go out among the kraals and see what I can do.' His excellency smiled assent. If I can establish, as an actual fact, the free preaching of the gospel in English and Kaffir at Lourenzo Marques this month of waiting will be well spent.

"So nearly as I can now judge, Delagoa Bay is not a place more dangerous to live in than Iroquois County, in Illinois, was fifteen years ago. There have been very few deaths during the past season, and those mostly from other causes than fever. There is a high ridge running northward, facing the bay, where I think a pretty healthy residence might be found. But in some form, if only by coming from Natal and laboring for seven or eight months of the year, this important place should be enlightened with missionary instruction. A shrewd Englishman told me yesterday that I had gone far enough for this year."

TO ZANZIBAR.

On the 10th of August Mr. Pinkerton sailed in a British India steamer, expecting to be landed at Inhambane, but an unprecedentedly severe storm set in, and the captain would not enter the port on account of its dangerous bar and shifting sands. So it was agreed that Mr. Pinkerton should be carried on to Zanzibar and brought back on the next steamer without added expense. Writing, August 14, he says : —

"A new light arises. An English exploring and hunting party is at Zanzibar, and is coming down by the return steamer. The steamer is expected to tow a dhow, for this expedition, from Quilimane to a point opposite Sofala, and there let go the dhow to sail into port with the expedition. It is thought altogether probable that I can land with this expedition at the nearest point d'appui to Umzila's kraal. Steamers will not attempt, for any consideration, to call at any point between Inhambane and Quilimane. The hidden dangers from sandy shoals are too great. Mr. and Mrs. Pringle, on their way to Blantyre, are on board ; also Captain O'Neal, British Consul at Mozambique, traveling for his health. Dr. Rankin is at Quilimane, if he has not started up the Zambesi. The steamer's captain is very kind. These gentlemen and others at Lourenzo Marques all concur in the opinion that Umzila's kraal is the most important strategic point at present for new missions, in this part of Africa, and urge me to keep steadily on my course thither, not allowing anything to divert me. The fact that Umzila's country has not only the sea, with the

Portuguese ports in front, but that it has a secure back door of approach through the Transvaal, is regarded as of very great importance. If I can make friends with Umzila, it will open the country from Delagoa Bay to the Zambesi. If I get landed with Captain Wybrants, of the English expedition, at Sofala or Chiluana, I shall be fresh for the short journey up to the king's. There are some Inhambane Kaffirs on board, who have been to Umzila's and who say they will land with me and help me to reach his kraal. A very decent trader who knows the coast is going with us. He trades between Inhambane and the Sabi."

At Quilimane Mr. Pinkerton learned of the collapse of the Parisian scheme called the Portuguese Concession Company, which, after expending much money, has failed. He reached Zanzibar, August 23, on which date he writes : —

"To-day I have been on shore. Captain Wybrants very kindly offers to land me with his party at Sofala. He seems a nice man, and I will try to help him by showing him that armed men will be of no use in Umzila's country, except to keep off local maurauders. Experienced men here think he is going with too many armed men for that country.

"Bishop Steere and Dr. Kirk, both of them, received me with great cordiality, and show the greatest interest in my work. Dr. Kirk had heard of my enterprise. Captain Wybrants produced one of Dr. Means' pamphlets on Umzila's kingdom. A Portuguese officer on board has given me letters to a very influential official at Mozambique, and also to the governor of Sofala. The number of friends I am making, and of officials and other residents on this Mozambique coast, gives me hope. We expect to sail southward on Thursday, the 26th. I hear there are Jesuit missionaries now at Umzila's."

European Turkey Mission.

POLITICAL COMPLICATIONS.

UNDER date of July 31, Mr. Baird, of Monastir, writes : —

"The times are not favorable to our work. Ever since the Russians crossed the Balkans political questions have been uppermost in the minds of the people. The treaty of San Stefano gave the Macedonians high hopes, which the treaty of Berlin rudely dashed to the ground. The people did not accept it as final. They moreover felt that Europe, and especially England, causelessly dashed the cup of freedom from their thirsty lips. The delays in the execution of the treaty of Berlin would not allow them to quiet their minds. Now the Albanian question, the Montenegrine difficulty, the Greek complications, etc., all 'smell of war,' as the natives say. The government seems to have at present an extra number of spies, the passports of everybody are carefully looked after, and every one thinks that some queer dish is boiling under the kettle cover. For more than a month people have whispered to me that it looked as though our pasha, Ghazi Achmed Moukhtar Pasha, were trying to become prince of Albania. I heard yesterday this not surmised but asserted.

"You may know how suspicious the Turks are of Bulgarian Macedonians, and the latter of the Turks, when I tell you that there is not a bookstore in all Macedonia where you can buy ordinary Bulgarian school-books, such as grammars, arithmetics, readers, and histories. Even Bulgarian almanacs cannot be had except by smuggling through from Bulgaria. Bulgarians are afraid to keep Bulgarian books for sale. Wednesday I received a telegram from my bookseller. He had been arrested because he was selling books, and was being taken to Uskup. I hope he will be released without need of my going to look after him.

The Greek helper of the Scotch Mission here told me to-day that people do not want to talk on spiritual matters ; that political matters engaged everybody's attention. I long for the time when people's minds will not be so occupied with thoughts of politics."

BRIGANDAGE.

At a later date, August 30, Mr. Baird says : —

"Just now brigandage and murder rage

as they have not done for a long, long time. We hear of insurgent bands of Bulgarians that busy themselves in killing Turks who are considered by them worthy of death. They seem to have killed off quite a number of Turks, and now the Turks are killing Bulgarians wherever they think fit, in retaliation; and so we hear of Bulgarians killed neither because of any quarrel, nor for money, but for the sake of saying, 'I killed a ghaiour.' The government punishes nobody, except some man (probably innocent) from whom money can be wrung to avert a sentence. Touring is getting rather dangerous. If it was simply robbery, one could get along; but when they kidnap a fellow, and send back his ears as proof that they have him and will kill him if not ransomed, our wives feel a little nervous. Being killed for fun, as so many have been of late, is not a very inviting prospect for a missionary that wants to tour, and so we shall probably not tour so much as formerly. But how shall we care for this big field?

"The treaty of Berlin has not as yet helped religion or civilization in the least in these regions. Traveling is more unsafe than ever. The people are more restless and discontented, and the Turks less inclined to administer justice than formerly. The conviction is growing stronger that gunpowder can do what diplomacy cannot.

"We can report no special progress in the Lord's work here. Things, however, look more hopeful than formerly, and our audiences are somewhat larger."

A REVIVED CHURCH.

Mr. Bond, of Philippopolis, reports a promising effort in the Yamboul church to attain a better spiritual life. He says: —

"I received recently a letter from the officers of the Yamboul church stating that their pastor, being dissatisfied with the condition of the church, insisted on resigning, and they therefore begged that one of us would come immediately. I went at once, wondering much what the real trouble could be. On arriving I found the pastor greatly depressed be cause there was apparently very little spiritual life among the members. In unburdening his feelings to them he said, 'I have no personal complaint, whatever, to make, but I see that you are not even what you formerly were; instead of growing in grace you are growing in worldliness, and worst of all you do not seem to realize it. I have, therefore, thought that by giving in my resignation you might be brought to consider the gravity of the situation, and to confession and supplication for Divine help.' After private talks with several of the brethren, I advised that a meeting be called, and the charge of the pastor be investigated. Two meetings were held, and I think there were deep searchings of heart and sincere self-abasement, with earnest prayer to God. I was pleased to find so much real affection evinced for the pastor. He finally decided to remain, and has since reported the church as in a much more hopeful condition. Mr. Toujoroff has also been talking to the people here in Philippopolis lately, in much the same strain. May the Lord stir us all up to renewed consecration to him and his blessed work."

North China Mission.

DR. PORTER, writing from Tung-cho, under date of August 3, says: —

"We have all stayed at home this summer instead of going to the hills. In fact, until just now the summer has been cool, with abundant rain. We suspend for a month our outside street chapel work. It is strange how little the chapel work loses its interest. With very little apparent result in bringing men into the church, the preaching goes on month after month. Our East Street chapel is always fairly filled, and we know that tens of thousands of men have heard the gospel of grace. Our three helpers are men of excellent spirit and real power as speakers. They often feel as if beating the air, and yet they are learning from our example, I hope, to ignore reproach, and contumely, and evil suspicion, and to 'preach the word,' 'in season and out of season,' because of the sublime truth they have to explain, and the exalted hopes they have to sustain them."

THE LIGHT OF ASIA.

"'The Light of Asia' may seem worthy of a modern setting in sweet and flowing words of Saxon strength. The quaint myths that surround the life of Lord Buddha may interest us strangely, as matters of seeming history that have moulded the lives of multitudes. But as I sit day by day at the chapel, and look upon the faces which the 'Light of Asia' has no power to irradiate, it is a joy to dwell upon another Light and another Lord. There is a 'Light of the World!' Before Him the 'Light of Asia' shall pale, for He is the 'true Light that lighteneth every man that cometh into the world.'

"A priest, with his shorn head, sat one day in our chapel handing out tracts as men went out, just as one used to see radical tracts given out at the May anniversary meetings. I asked him if he would not exchange tracts with me. He was glad to do so, handing me with a smiling face a tract sent out by his own temple. It proved to be a recipe for warding off every kind of malarial and pestilential disease for the present year; a quaint panacea for all human ills for a limited time! My little tract had its recipe for attaining peace, indeed. But it spoke of the 'Light of the World,' and of the love of God made known through Him. Of Buddha's life and birth and work in the world, this tonsured disciple could not tell. He could name over ten thousand times, 'Amida Buddha.' But I fear the 'Light' of even Sakya's gentle enthusiasm for universal life had not entered his heart.

"I do not think it strange that even our native helpers unweariedly speak of the life that has entered their hearts, nor of the love to which they, by divine grace, are consciously allied. And yet they may rightly wonder that of the numbers who hear, and who would say, if asked, 'It is good; it is all good,' so very few receive it in their hearts.

"One ought never to write from Tungcho without speaking of work for woman. The ladies here, full of working plans and of plans that work, find but little to say of that work. Were it our work, it would fill many a sheet with accounts of service. The wife of one of the young helpers, Tsui-kwo Fu, united with the church two weeks ago. She came from a heathen family a year ago."

SHANTUNG. RUMORS OF WAR.

Mr. Smith reports a visit to the outstations in Shantung. He writes, July 20: —

"We found the whole country filled with rumors of the expected war between China and Russia. The constant pushing of troops northward along all the great highways causes great excitement, even in the most remote interior localities, and as there is no trustworthy intelligence in circulation, it is easy to imagine to what height baseless rumor runs. In the region visited by us, our arrival put a sudden quietus to the war gossip, which subsided as easily as it rose. The threatening aspect of affairs has, however, seriously hindered mission work in other localities, rendering it unadvisable for the London Mission to try to work this summer in Mongolia, as usual. If war actually takes place, — which does not however appear so likely as it did two months ago, — it is impossible to foresee how injurious its effects may be on our mission work."

THE HARVEST. OPIUM RAISING.

"Crops are not an item in reports of mission tours, but they form an important factor in our work. Last year the outlook was bad, and we were besieged with applications for help. This year no one can complain of the harvest, which is excellent, and we were scarcely asked to help any one. Last year we went out to villages every day, but this time we were glad to be interrupted by the harvest week (last year there was no wheat harvested to speak of), which is the busiest time of the year.

"I am sorry to see that large tracts of country in our district are given up to the culture of opium, which I have never seen in Shantung before. The seed has been introduced from Shengching and Liaotung, regions to which the Shantung people emigrate in great numbers, being just across the gulf of Pe-chili. The profits on this noxious plant are so great, that there is reason to fear its rapid spread,

and the proportionate displacement of useful cereals. This is what the government dreads, and is the true reason of the interdiction of opium raising. In our part of Shantung, the local officials do not trouble themselves in the least on the subject, and there is no impediment to its unlimited introduction. I was sorry to learn that some of our church members have gone into opium raising."

THE CALL FOR PREACHING.

"We found the state of things changed a little since the last report from Mr. Stanley, who left at the end of March. Two of the Sunday meeting places had been changed to new villages, in each instance for good reasons, but causing so much irritation and dissatisfaction on the part of the members in the villages thus left, that none of them are willing to go to the new places. The whole question of Sunday services is a most difficult one. Meetings we must have, but where? Not in *every* village, for we have members in sixty-three of them, and our whole preaching force, including school-boys at home in vacation, does not amount to half a dozen. Not in places too remote, for then women with the goat's feet cannot hobble there and back in one day. Furthermore, we can seldom select our own places for holding services. We are often urgently invited to a place which seems too near to another meeting. If we go, we unduly diminish the preaching force elsewhere. If we refuse, we lose an audience otherwise inaccessible. At present, the tendency is to an excessive multiplication of services.

"In some places, especially in the village of Sandy-Nest, a steadfastness is manifested which is most commendable. Nearly all the members there are women, most of them old. Every Sunday and Friday they meet, and although there have been no additions to their numbers, there are a few inquirers. There are no diminutions. I have already referred to the fact that our members are scattered through more than sixty villages.

"At our last mission meeting, we reported in Shantung 327 members. It is fortunate that so many of these are concentrated in a comparatively small number of villages, and within a relatively small compass. Of the whole number nearly two thirds are collected in twelve villages, all of them within eight miles of a common center, and most of them much nearer. The largest number is in Shih Chia Tang, where the temple was given to us two years ago, in which village we have thirty-one. The members who should meet here are about seventy in number. In another village where a year since we had only two members, and two years ago none at all, we now have twenty-eight, some of whom appear to better advantage than almost any members we have received in Shantung. On the other hand, there are two villages, with twelve or fifteen members each, who are in a very unsatisfactory condition, most of whom we either have not seen, or having seen were sorry that we did see them. In Number Seven, the original starting-point of the Shantung work, the flattering promise of last year was never realized; and of our eleven members there, a small minority only show signs of vitality, but so much the more does their light shine in a dark place."

INTERFERENCE OF ROMANISTS.

"One reason for this, and for much of the disaffection which for more than a year we have represented as appearing in different places, is the active efforts of Roman Catholics all through our territory. A few malcontents among our members sought them last year for aid, when it became evident that no pecuniary assistance was to be had from us. The Roman Catholic teachers came, and were followed by a priest last winter. Their movements are in the dark and inscrutable, but mischief is obviously intended. Thus far the bulk of their adherents in our field have been those whose impression was that gain and godliness are synonyms, — a class which in the long run make very undesirable adherents. The Catholic movement has not yet damaged us seriously; what will happen hereafter, we cannot, of course, foresee.

"In our central village of P'ang-chia, which is hereafter to be a permanent

headquarters, we now have twenty-five members, with a good Sunday audience. This village is exceptionally fitted for our residence. There are few of the bad class of Chinese, so common everywhere, and since the famine relief, there has been no unwillingness to have us come here. We are on friendly terms with all, and while the erection of the small rooms which we first occupied this summer caused a sensation and much talk, there appears to be only good feeling. We can wish nothing better than that this should continue.

"During our stay we were invited to the village of the former Buddhist priest, of whom we wrote last winter [see *Herald* for July, pages 271–3], as having given up his temple lands, and who had taken to manual labor for a support. He was cultivating ground for a relative, at sixty cash a day, all summer; but he and his family found leisure to invite us to his house, where we preached to a dense crowd. None of the evils predicted for him have overtaken him, and the faith of many in idolatry is irrecoverably gone."

Japan Mission.

CONVENTION OF NATIVE CHRISTIANS.

MR. ATKINSON writing from Kobe, July 27, says: —

"One fresh item of news is the fact that at the July communion eight adults were baptized and received into the church at Imabari, Shikoku. Mr. Ise was in Kobe recently, and said that his congregation now numbers a couple of hundred. He is very much encouraged.

"Another item is concerning the second general convention of the native Protestant Christians of Japan. The first was held two years ago in Tokio. The second was to have been in Osaka last year, but was postponed because of cholera. It was decided at this meeting that the convention be held once in three years, rather than every year. The next meeting is appointed for Yokohama.

"The Episcopalians were not officially represented in the convention. When the meeting was in Tokio, I am told, Dr. Williams, the American Episcopal Bishop, forbade the converts of his church to attend.

"Most of the meetings were held in the girls' school building connected with our mission. The number of representatives from Tokio and elsewhere was not large, because of the expense. The meetings were, however, very pleasant and eminently profitable. The usual audience was about three hundred. The meetings were all conducted by the Japanese. Only one foreigner — myself — took any part in the addresses, and he did so because the one to speak on that particular subject had not come; hence, at a little later than the eleventh hour, he was asked to speak on the subject of Family Government.

"The addresses had all been carefully prepared before the meeting, hence were not wandering harangues. I cannot remember all the subjects discussed; but 'Evangelizing Work,' 'The Style of Language to be used in Preaching and in Writing,' 'Christian Fellowship and Unity,' 'Education of Girls,' 'Family Government,' were of the number. One of the speakers on evangelizing work laid considerable emphasis on the supposed fact that the conflict of Christianity in Japan is not to be with Shintoism, Buddhism, Confucianism, but with the atheistic evolutionism and infidelity of Europe and America, such as are now taking root in the minds of the educated in the land. Hence, while emphasizing thorough study of the Scriptures, he laid great weight on the importance of all preachers of the gospel being well up in scientific knowledge.

"Half of one day was largely occupied in providing a committee to present a petition to government asking for liberty to bury the Christian dead with Christian rites, without let or hindrance from the Buddhist priests, who now have the monopoly of burying the dead. In the open ports there is no difficulty, but in the interior the priests are in many places less accommodating. They can perform all their rites over the Christian dead, if they choose to do so. Many are intimidated by the priests by the threat that they will leave them unburied if they

adopt Christianity. The convention voted to petition government on the matter, and appointed a committee to prepare and present the petition. Nothing can be predicated concerning the result."

THE FERMENT IN JAPAN.

The report of the Kobe station for the past year dwells upon the restless activity which characterizes the whole population at the present time.

"The nation is living in a great ferment. Intellectual activity is yearly on the increase. Frequent change in almost every respect and in almost every matter is the rule. As some say, 'there is nothing *fixed* in Japan but change.' The advocates of people's rights and popular representation in the councils of the nation are active and indefatigable in their endeavors to carry their point. Their missionaries are to be found in almost every city and town in the empire. A petition just presented by them to the throne has been rejected. This will but tend to increase their activity and energy. Few, if any, of the leaders care one iota for Christianity, though many of them possess Christian books, and know something of what Christianity is. They care but little about the people becoming right or righteous; they want 'rights,' powers, influence in the governing of the land. They do not intend to cease from their activity until they have accomplished their object. They raise money; they send out lecturers, publish newspapers and books; organize societies; hold general assemblies, and exercise all their ingenuity and strength in devising schemes for the furtherance and carrying out of their object.

"As we contemplate their earnestness and activity, the conviction grows strong in our souls that we must not be one whit behind them in fertility of resource, in activity and energy, in carrying on our nobler and holier work. The Kobe station is ambitious to have at the earliest possible day a preacher, a colporter-evangelist, and a Bible-woman in every city and town in all the length and breadth of its field. The *time* to set these agencies to work is *now*. One of Tom Paine's infidel works has been translated into the language, and other infidel, materialistic, and atheistic works are finding their way into the land through books, newspapers, and travelers returning from America and Europe. Our warfare is to be against heathenism and American and European infidelity combined. We need to occupy the ground at the earliest possible moment with forces adequate to the needs. Ten years of work *now* will be worth fifty of by and by. This will take money, and more money than the Japanese Christians have in their possession; but we believe that our God has treasures laid up in America as well as in Japan; that He from ancient times has prepared for this need, even as he stored up the coal in the earth long ages ago for use at the present day.

"Our prayer is that wisdom and grace and energy may be given to us, as a station, to do that which God and the American churches would have us to do."

Mission to Spain.

AN EFFECTIVE WITNESS FOR CHRIST.

MR. T. L. GULICK, of Zaragoza, writes of a recent visit paid to Pradejon, Logroño, Pamplona, and Tauste. In all these places he found much to cheer him. He says: —

"The doors are opening and we have only to push them wide, with some fighting to be sure, and occupy the land.

"Agustin, of Pradejon, went with me to Tauste, and we were there two days, holding five meetings in the house of the aged weaver, who has joined our church in Zaragoza. The people at first came timidly, for fear of the chief priests and rulers; and then they flocked in, as many as the little house could hold, fifty, sixty, and seventy standing thick together in the sweltering heat, listening with earnest and respectful attention. I found it of great service to have Agustin with me as a living illustration of what the gospel can do for one of this people. He testified, with a hearty and humble simplicity, that he was deaf, dumb, and blind; but now, by the mercy of God, he hears speaks, and sees. They could not help

believing him, and wishing the same blessings for themselves. He led in prayer at all the meetings. Though he spoke plainly to them of their sins and of the necessity of repentance, the people liked him, and wished that he might come to teach them. I am planning to have him do so as soon as possible.

"He told me something of his history. It appears that before his conversion he was a thorough scoundrel, a constant thief and liar and blasphemer. More than once he had stolen sheep. He was planning to steal a horse and flee to the Carlists, when, by the grace of God, he was plucked as a brand from the burning. In Logroño we found many ready to listen to the gospel. I feel that what we need now is to prepare young men, like Agustin, to go out two and two from village to village, as the twelve and the seventy were sent out, to preach 'repentance towards God, and faith in our Lord Jesus Christ.' I hope most of them will have trades, so that they can support themselves wherever they go, and perhaps it will be best for them to support themselves in part while they are studying, so as not to forget their trades, nor get out of the notion of working for their own support.

"I perhaps ought to mention here that twenty cents a day is the *lowest* figure at which the daily food of a student can be reckoned, *i. e.* $73 a year. If they work part of the time for their own support, we shall hope to bring the yearly expenses of each within the $100."

Austrian Mission.

INTOLERANCE STILL.

MR. SCHAUFFLER, of Brünn, under date of August 30, tells the following story of religious intolerance: —

"Yesterday we had a striking and painful proof that the era of full religious liberty has not yet come for us in Brünn. The young lady of whose conversion, subsequent illness, leaving the Catholic church, and happiness in prospect of death I have written you [see *Herald* for October, page 394], was released from her sufferings last Wednesday, and her funeral took place yesterday afternoon. This being the first case of the kind in Brünn we determined to do everything very quietly, so as to excite as little opposition as possible. But during the forenoon I received a message from the city authorities requesting me to call at the Imperial Police Direction. I had to go thither twice before a decision was reached. The second time, in spite of all I could urge to the contrary, as that the non-recognized bodies in Prague and Vienna are not prevented from burying their dead with religious services at the grave, I was strictly forbidden to pray, sing, read the Scriptures, or make an address at the grave.

"The services at the house were not prohibited, as being of a private character. I at once appealed to the governor, but about half an hour before the time set for the funeral I received an answer from him declining to interfere, even so far as to grant my request that I be at least allowed to read a portion of Scripture at the grave, and offer prayer. I hastened to the house of mourning, and was surprised to find a noisy crowd in the street before it. The house was full, and I had an admirable opportunity to preach the gospel to such as had never heard it. I spoke on 'Blessed are the dead which die in the Lord,' using our departed sister's experience in proof. It was a beautiful and striking experience, abundantly illustrating the sustaining power of divine grace in great weakness and prolonged suffering. It was all the more desirable to let her, being dead, yet speak to her assembled friends and acquaintances, because the most shameful lies had been circulated, and were even then being told about her, as that she had sold her soul for two hundred florins.

"As I stood near the window speaking I heard the hum of voices from the crowd below, as at a fair. When the service at the house was over, we followed the bier through the gaping, chattering populace, who wondered at the absence of the customary band of music and crucifix and candles (all of which even the Protestants in Brünn use), to the cemetery. People hastened to the grave ahead of us to see

what would be done there, and were not a little astonished and disappointed that not a word was uttered. We simply bowed around the open grave a short time in silent prayer, threw some earth on to the coffin, and came quietly away. You can think how sad and how indignant I felt that such shame and contempt had been put upon the departed and upon the truth which she had so fearlessly professed, and that such an opportunity to proclaim Christ as the Resurrection and the Life had been wrongfully wrested from me. I felt that people were right when they complained that we ought at least to have announced our Confession of faith, that it might be known what we are. They little knew how gladly we would have done it.

"The next day a friendly, though somewhat incorrect, notice appeared in the chief Brünn newspaper, which afterwards willingly modified it. The matter has caused much talk in Brünn, and I trust the Lord will cause it to turn to the salvation of souls by drawing their attention to the truth. As the former wrongs which his cause has suffered in Austria have induced many of his people to pray for the triumph of Christ's kingdom here, so may this case of oppression lead many believing hearts to give him no peace until he cause the wrath of man to praise him.

Mission to Western Mexico.

A HELPER MURDERED BY ROMANISTS.

MR. WATKINS, of Guadalajara, gives the following account of the death of a faithful helper by the hand of violence: —

"On August 1st one more of our faithful workers fell at his post, a martyr to the cause of Christ. In the recent distribution of work among the Christian laborers, Mr. Anguiano, the ex-priest, was appointed to preach in Zatalitan, a village seven miles distant from Guadalajara, on Sabbath, August 1, and Antoño Reyes, one of our oldest members, who taught school and preached for so long a time in Ahualulco, and who has so earnestly labored of late in distant villages for the cause of Christ with Mr. Anguiano, was appointed to preach the same day in San Pedro, a town about five miles from Guadalajara. The cura, recently sent by the Archbishop of Guadalajara to Zatalitan, hearing, July 31st, of the ex-priest's intended visit to the village, alarmed the Catholics, telling them the veritable Antichrist would be in the place the following day, and that they ought to oppose him, arms in hand.

"For certain reasons Reyes exchanged with Anguiano, August 1, Reyes going to Zatalitan and Anguiano to San Pedro. Two groups of church members from Guadalajara, of from eight to twelve in number, reached Zatalitan early in the morning. A fanatical mob, infuriated by the priest, insulted and stoned these brethren, and then left the village, followed by the cura, to await on the road to Guadalajura the return of the Protestants fram Zatalitan, in order to kill them. This mob met in the outskirts of the town the evangelist Antoño Reyes, his son of eight years, and two young members of the church of Guadalajara. The Catholics at once began their cruel work, fully intending to kill the four individuals mentioned. The little boy and one of the two young members narrowly escaped, the other young member was shot through the right arm, besides receiving several wounds on his head; but our faithful Reyes was shot twice in the head, and cut with a sword in several places. He had five or six mortal wounds on his person. The most barbarous of the savage mob stoned their victim on the ground, when they thought he was lifeless. It has become more evident every day that the priest shot the victims because they refused to confess. As it took a long time for the assassins to commit their deed, on account of the influence Reyes had over them in his appeals, Anguiano and myself were on the ground to be recognized by our dying brother, and he breathed his last in my arms.

"This faithful helper had sung that morning, with a more fervent spirit than usual, it would seem, one of the children's hymns, 'It is all taken away,' and especially the sweet hymn, 'Safe in the arms of Jesus.'

"Late in the afternoon the mounted police from Gaudalajara reached the spot and took six men prisoners, who, through clerical intrigues, were set at liberty in a few days. I have been obliged to employ a lawyer to do for us enough in this case to convince the ignorant Catholics that their crimes against us are not allowed to pass without notice by the authorities. This step was necessary to secure some show of protection in the villages."

GLEANINGS FROM LETTERS.

C. A. Stanley, Tientsin, North China. — The saddest part of my recent trip through this province was in the evidence I saw of the greatly increasing production of opium. I think there is four or five times as much as I have ever seen before; and the testimony of the Chinese is that the production and use of opium are both greatly on the increase. The fields of poppy were gorgeous in every shade of coloring, from pure white to deep purple and scarlet; but the beauty lost all its charm as one thought of the demon of destruction contained in the boll underneath the beauty. Nothing, as it seems to me, can save China from this curse but the gospel of Christ. For it is so extensively used by the official class, and even in the palace itself, that any government decree against its growth or use falls almost powerless to the ground. How almost hopeless the work of turning back this tide of destruction appears at times, but so God has decreed by the foolishness of preaching to convert the world.

J. E. Walker, Shau-wu, Foochow Mission. — Our work has seemed to prosper at Shau-wu. At each of the three communions of this year (one every two months) two men have been received to the church, and there are at least two more whom we hope to receive on our return next fall. Three of them were men who were inquirers a year ago, but who fell away, one of them through Sabbath breaking. I trust the little church is growing in grace as well as numbers.

Otis Cary, Jr., Okayama, Japan. — A comic paper published in Tokio contains a caricature representing the Governor of Okayama as an acrobat balancing on his forehead a cross upon which is a pole labeled "Popular favor." Underneath the picture is the inscription, "The Governor of Okayama Ken hopes to gain popular favor by becoming a Christian." Other papers have contained articles declaring that he has become a Christian, and worships before a cross every day. The origin of these attacks is doubtless the favor he has shown to us.

J. D. Davis, Kioto, Japan. — The work is taking some hold of the people in this bigoted old capital. A company of half a dozen men, mostly merchants, has been coming to my house every Sabbath afternoon for some months, to listen to talks about the true God and Christianity. Some of them are already members of our churches. One of them, a wealthy merchant, brought to me as a present some weeks ago, his household gods, which have been worshipped in the family for many generations. To-day these men nearly all came to pay me a visit on the mountain where I am temporarily staying, and another merchant brought up his household gods to me, and also a beautiful silk cushion, which has been kept in the family for several generations, for the Buddhist priest to sit on when he came to the house. It has been thought a sin for any one else to use this cushion. When we see a people give up their household gods in this way, it shows that the truth is taking hold of them. May they all come into the full light of the Gospel of Christ!

T. S. Smith, Tillipally, Ceylon. — The total number of Christians present at the meeting of our Native Evangelical Society was estimated at between five hundred and six hundred adults. Over eighty bullock carts were counted in the mission compound alone. There were present

about one hundred and fifty pupils from the boarding schools connected with the mission. We quite marveled to see these hopeful indications of future things. The meeting won all hearts, even the hearts of the heathen.

R. A. Hume, Ahmednuggur, India. — In one town some heathen constantly abused one of our old catechists. None of us could recommend anything, but patiently suffering it. This he did, and he was rewarded by his chief persecutor coming and publicly asking his pardon, and saying that he was convinced that Christians were more patient and better than their neighbors.

A. N. Andrus, Mardin, Eastern Turkey. — Prospects here for the coming fall and winter are rather gloomy. The harvests, except the millet, are about gathered; but notwithstanding an average yield in most places, very little grain finds its way to market. For this there are several reasons. The holders, especially the poor village farmers, who retain less than one-half of the crop raised, are afraid to part with their portion. The capitalists, those who largely furnished the seed to the farmer, and money to work with, are eaten up with the spirit of speculation, and propose to hold on to their share of the crop in order to realize more from it. The government is storing its tithes of the wheat and barley for the use of the army and the *gens d'armerie.* As a result the supply is not equal to the demand, and prices are accordingly high. Then, too, owing to the loss of so many animals, freight rates are high, and the movement of grain is difficult. Moreover, the purchasing power of the people has become very much reduced.

Since the partial demonetization of the currency, money has been more scarce, business has become more thoroughly deranged, trade is almost at a stand-still, and manufactures have well-nigh ceased. Poverty is becoming more general, and the prospect is that the coming winter will witness more wide-spread and deeper distress than were experienced last winter.

H. S. Barnum, Van, Eastern Turkey. — Politically the region is quiet just now. The Shikak Koords, whose home is just over the Persian boundary, made descents upon eighteen villages, carrying off flocks and herds, but for some weeks they have suspended their operations. But unless some change is effected by the new English government, or by combined European action, forcing the Turks to introduce reforms, or at least demonstrate and confess their inability to do so, and make room for some one else, there is no assurance and hardly a hope of permanent quiet. A neighboring sheikh, who is supposed to be maturing his plans for revolt, says plainly that he fears neither the Turkish nor the Persian government.

G. W. Wood, D. D., Constantinople. — The utter prostration of business and hopeless condition of affairs are quite beyond your power of conception. The cost of living is increasing; means of living diminish daily; what the end is to be, who can forecast? All that we can see is that opportunities and demands in our missionary work are multiplying, while the cost of carrying it on is greatly increased.

MISCELLANY.

The Turkish Missions' Aid Society. — This British Society, as is well known, conducts no independent mission, but transmits most of its funds as grants in aid to American societies laboring in the East. Its Report for the present year contains a brief but comprehensive view of the principal missionary organizations with which it intends to coöperate. The Report says: —

"There are five missions at work in Turkey and Persia: that of the American Board of Commissioners, with an annual expenditure of about £37,000; that of the American Methodist Episcopal Church in Bulgaria, to the north of the Balkans; that of the Board of Foreign Missions of the Presbyterian Church, with an expenditure of nearly £20,000; that of the Board of the United Presbyterian Church of

North America, with an expenditure of £5.500; the Mission in Latakia, North Syria; and if we go beyond Turkey westwards, the Mission in Greece. About £70,000 a year is expended on these missions by these boards of the United States, besides a large sum raised by the native churches themselves, many of which support their own pastors and schools.

"In all these missions, which this society is intended to aid, there are about thirty principal or central stations, with six colleges for imparting a liberal general education, besides many theological colleges, about 400 out-stations, about 130 churches, besides many other buildings used; 90 American ordained missionaries, 8 medical missionaries, 140 female missionaries, including, as is always done in America in the mission statistics, the missionaries' wives; 80 native ordained pastors, 170 native preachers, who have been regularly trained, but have no settled charge, 600 native teachers, and 80 other native helpers, altogether about 930 natives employed in active Christian work. The number of communicants is about 10,000, and of adherents probably 50,000; but also, a vast amount of light has been brought to bear on the native churches, and Bibles and Christian literature reach millions of the population through colportage. Female education is making most rapid strides. Surely, when the extent and blessing of the work are considered, on which the future of Turkey must very much depend, a much deeper interest might be shown by the Christians of England, and much more might be done by them. It would be a small thing for England and Scotland and Ireland to devote at least £10,000 or £20,000 a year to help in this great work, which has been so admirably arranged and managed, and which has been conducted with so much self-sacrifice and spiritual devotion. Many young men and women, who had the brightest prospects in their own country, have laid down their lives for the cause of Christ in Turkey, maintaining the light of God, not only by their words, but their holy and consistent lives, in the midst of the surrounding deepest moral darkness."

SEEING THE GOSPEL.

"HAVE you ever heard the gospel before?" asked a missionary at Ningpo of a respectable Chinaman, whom he had not seen in his mission room before. "No," he replied, "but I have *seen* it. I know a man who used to be the terror of his neighborhood. If you gave him a hard word he would shout at you and curse you for two days and two nights without ceasing. He was as dangerous as a wild beast, and a bad opium smoker. But when the religion of Jesus took hold of him, he became wholly changed. He is gentle, moral, not soon angry, and has left off opium. Truly the teaching is good." — *The Friend of Missions.*

BIBLIOGRAPHICAL.

THE RELIGIONS OF CHINA.

Confucianism and Tâoism described and compared with Christianity. By JAMES LEGGE, Professor of the Chinese Language and Literature in the University of Oxford. London: Hodden & Stoughton, 27 Paternoster Row. MDCCCLXXX. 12mo, 310 pp.

The author of this volume was for many years a missionary of the London Missionary Society at Hong Kong, and has had unusual facilities for the thorough study of the Chinese people and their religions. He presented an admirable paper upon the success of missions in China at the London Missionary Conference held in Mildmay Park in 1878, which is printed in the "Proceedings" of that Conference.

This volume contains four lectures given as the Spring Lectureship of the Presbyterian Church of England for 1880. The topics presented are "Confucianism," "Tâoism," particularly as modified by Buddhism, and these religions as compared, and in certain points contrasted, with Christianity. Dr. Legge gives a more favorable view both of the intellectual and moral character of the Chinese than is given by some writers; a more favorable view also of the tenets of Confucius. He regards Confucianism as accepting "the monotheism of prehistoric time in China." He is of the decided opinion, for which he gives substantial reasons, that there is no valid authority for the famous saying

attributed to Confucius, that "in the west the true saint must be looked for and found." The style of the lectures is perspicuous and interesting, and the volume will be welcomed as a valuable contribution to our missionary literature. The special interest now felt in all Eastern religions will make a demand for this work.

BOOKS RECEIVED.

The Authorship of the Fourth Gospel. External Evidences. By EZRA ABBOT, D. D, LL. D. pp. 104. George H. Ellis. Boston. 1880.

A New Graft on the Family Tree. By PANSY. pp. 476. D. Lothrop & Co. Boston. 1880.

A Practical Treatise on Sea Sickness: its Symptoms, Nature, and Treatment. By GEORGE M. BEARD, M. D. Limp covers. pp. 74. E. B. Neat. New York. 1880.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For New Missions to Central Africa. — Thanks to be rendered that the thoughts of civilized nations are now so widely turned towards this continent; that facilities for sending the gospel thither are increasing; that the interest of Christian communities is being awakened; that evangelizing movements are begun; and that our own churches may share in this heaven-inspired enterprize. Intercession to be offered in behalf of those who direct these new movements toward Central Africa, and in behalf of our pioneer brethren, that God will specially direct in all their proceedings, compassing them with his favor as with a shield, imparting wisdom in their selection of localities; giving them favor in the eyes of natives; imparting skill in the acquisition of new languages, in the use of the same, and in all intercourse with dark-minded and suspicious heathen. Earnest supplication to be offered that the oppression and cruelties of superstition may be checked; that slavery and the slave-trade may be abolished; that Mohammedanism and Romanism may not be allowed to hinder the incoming, progress, and power of gospel truth; that Ethiopia may soon stretch out her hands unto God, and the whole dark continent be graciously illuminated. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

ARRIVALS.

The party which sailed September 1, for North China, were signalled on September 21, two days from Yokahama. All well.

DEATH.

August 17, Dauphin W. Osgood, M. D., of the Foochow Mission.

DEPARTURES.

October 9, from New York, Rev. George W. Wilder and wife, Rev. E. H. Richards and wife, to join the Zulu Mission; and Miss Laura A. Day, returning to the same mission.

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.

Cumberland county.		
Cape Elizabeth, Cong. ch. and so.	9 00	
Falmouth, 1st Cong. ch. and so.	15 00	
Portland, Bethel ch. 40; St. Lawrence St. ch. 2.96; Eliza Q. Goodenow, to const Mrs. MARY L. Q. WETHRELL, H. M. 100; W. W. M. 10;	152 96	
Scarborough, Cong. ch. and so.	23 00	199 96
Hancock county.		
Orland, M. C. Trott, for Central Africa,		5 00
Oxford county.		
Norway, 2d Cong. ch. and so.		11 20
Penobscot county.		
Bangor, A friend,	2 00	
Brewer. First ch. and so.	4 75	
Hampden, Cong. ch. and so.	4 05	10 80
Somerset county.		
Skowhegan, Cong. ch. and so.		15 00
Union Conf. of Churches.		
Fryeburg, Cong. ch. and so.		13 08
Waldo county.		
Searsport, 1st Cong. ch. and so.		45 50
York county.		
Acton, Cong. ch. and so.	6 05	
Alfred, Cong. ch. and so.	30 00	
Kennebunkport, 1st Cong. ch. add'l,	5 00	
York, 1st Cong. ch. and so.	2 00	43 05
		343 59

NEW HAMPSHIRE

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Hinsdale, Cong. ch. and so.		9 02
Coos county.		
Lancaster, Cong. ch. and so.		35 00
Grafton county.		
Bristol, S. Cavis,		100 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Brookline, Cong ch. and so.	10 00	
Merrimac, Cong. ch. and so.	20 40	
Reed's Ferry, Cong. ch. and so. add'l,	3 00	33 40

Merrimac county Aux. Society.
Canterbury, Cong. ch. and so. 19; Rev. James Doldt, 5; 24 00
Pittsfield, J. L. Thorndike, for Central Africa, 2 22—26 22
Rockingham county.
Atkinson, Abigail L. Page, 2 00
Salem, Mrs. Margaret Stantou, 1 00—3 00
Strafford county.
Gilmanton Iron Works, Cong. ch. and so. 7 50
——, "New Hampshire," 2 00
216 14

VERMONT.

Addison county.
Shoreham, Cong. ch. and so. 30 75
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
Lower Waterford, Cong. ch. and so. 10 00
McIndoes Falls, Cong. ch. and so. 15 50—25 50
Chittenden county.
Burlington, 1st Cong. ch. and so. 110 00
Jericho, 2d Cong. ch. and so. 10 21—120 21
Essex county.
Granby, Cong. ch. and so. 6 85
Guildhall, Lydia Cutler, 55—7 40
Lamoille county.
Cambridge, Friends, 47 00
Orange county
West Fairlee, Cong. ch. m. c. 5 00
West Randolph, Cong. ch. and so. 24 25—29 25
Orleans county.
Coventry, Cong. ch. and so. 12 75
North Craftsbury, Cong. ch. and so. 15 00—27 75
Rutland county.
Brandon, E. L. and J. H. 13 00
Fair Haven, Cong. ch. and so. 20 00—33 00
Windham county Aux. Soc. H. H. Thompson, Tr.
Bellows Falls, Cong. ch. and so. 56 70
Brattleboro, Mrs. Fannie Dwinell, 10 00—66 70
Windsor county.
Gaysville, Cong. ch. and so. 9 00
Royalton, A. W. Kenney, 10 00
Springfield, Mrs. F. Parks, 15; A friend, 100, for Papal Lands, 115 00
Windsor, Cong. ch. and so. 52 00—186 00
573 56

MASSACHUSETTS.

Berkshire county.
Sheffield, Cong. ch. and so. 18 80
Williamstown, 2d Cong. ch. and so. 10 91—29 71
Bristol county.
Mansfield, Cong. ch. and so. 19 03
Westport, Pacific Union ch. 6 00—25 03
Brookfield Asso'n. William Hyde, Tr.
Spencer, 1st Cong. ch. add'l, 17 00
Essex county.
Andover, Fannie and Arthur Laird, for the "Morning Star," 35
Essex county, North.
Ipswich, 1st Cong. ch. 1 00
Salisbury and Amesbury, Union Cong. ch. 5 25
West Newbury, 1st Cong. ch. and so. 10 00—16 25
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. ch. and so. m. c. 7 27
Salem, Tabernacle ch. and so. m. c. 25 18
West Boxford, Cong. ch. and so. 8 48—40 93
Hampshire co. Aux. Society.
Amherst, 1st ch. and so. 75 00
Cummington, East Village ch. and so. 33 55
Enfield, Edward Smith, to const. Mrs. Edward Smith, H. M. 100 00
Haydenville, Cong. ch. and so. 15 05
Huntington, 2d Cong. ch. and so. 19 13
South Hadley Falls, Cong. ch. and so. 25 00—267 73
Middlesex county.
Bedford, Mrs. R. Lane, 10; Elihu G. Loomis, 25; 35 00
Billerica, M. P. G. 3 00
Cambridge, North Ave. ch. and so. 11 00
Cambridgeport, Pilgrim ch. and so. 658.11; do. m. c. 8.06; 666 17
Lexington, Hancock ch. and so. 16 32
Lowell, Pawtucket church, 20 19
Malden, 1st Cong. ch. and so. 24 93
South Natick, John Eliot ch. 43 02
Stoneham, Cong. ch. and so. 18 61
West Somerville, Cong. ch. and so. 8 02
Winchester, Cong. ch. and so. 104 41—950 67
Middlesex Union.
Maynard, Cong. ch. and so. to const. John K. Fix, H. M. 100 00
Norfolk county.
Brookline, Harvard ch. and so. 212 09
Dedham, 1st Cong. ch. and so. 229 00
East Medway, Cong. ch. and so. 19 00
Grantville, Cong. ch. and so. 18 53
North Weymouth, Pilgrim ch. and so. 31 50
South Walpole, G. F. W. 1 50
South Weymouth, 2d Cong. ch. and so. 51 00
Wrentham, 1st Cong. ch. and so. (of wh. m. c. 19.39) 57.76; Jemima Hawes, 50; 107 76—670 38
Old Colony Auxiliary.
New Bedford, Mary A. Dickinson, 200 00
Plymouth county
Brockton, 1st Cong. ch. and so. 50 00
Middleboro, 1st Cong. ch. and so. 7 08
South Plymouth, Cong. ch. and so. 8 73—65 81
Suffolk county.
Boston, 2d ch. (Dorchester), 16.87; A steward of the Master, 26; A. C. 5; Box in the Cabinet, 3.42; 51 29
Worcester county, North.
Athol, Cong. ch. and so. 99 76
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Douglas, Rev. W. W. Dow, 5 00
West Boylston, 1st Cong. ch. and so. 14 53
Worcester, W. 77 00—96 53
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Whitinsville, Cong. ch. and so. add'l, 158 47
2,789 91

Legacies. — Fitchburg, Abel Thurston, in part, by A. L. Thurston, 10 00
Ipswich, John Day, in part, by Eben Cogswell, Trustee, 939 75—949 75
3,739 66

RHODE ISLAND.

Newport, D. B. Fitts and Mrs. S. E. Magner, A memorial for Madura, 10 00

CONNECTICUT.

Fairfield county.
Bethel, A friend, 150 00
Fairfield, 1st Cong. ch. and so. to const. Rev. G. S. Burroughs and Jane A. Kippen, H. M.'s, 184 23
Sherman, Cong. ch. and so. 25 25
Trumbull, 1st Cong. ch. and so. 11 30—370 78
Hartford county. E. W. Parsons, Tr.
Berlin, 2d Cong. ch. and so. 18 25
Bristol, Cong. ch. and so. with other dona. to const. Hiram C. Thompson, H. M. 80 09
Buckingham, Cong. ch. and so. 5 07
Hartford, A friend, 10 00
West Hartford, Cong. ch. and so. 55 61
Windsor, Cong. ch. and so. 59 51—228 53
Litchfield co. G. C. Woodruff, Tr.
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Thomaston, Cong. ch. and so. 35 05
Watertown, J. DeForest, 100 00
West Winsted, Cong. ch. and so. 64 46—248 52
New Haven co. F. T. Jarman, Agent.
Fair Haven, 2d Cong. ch. and so. 39 65
Madison, Cong. ch. m. c. 9 00
New Haven, 1st ch. m. c. 7; A member of Yale Coll. ch. 38.56; 45 56
South Meriden, In memoriam, "Mrs. Emelie W. Harvey, for Jessie M. Harvey" (special), to const. Mrs. Emelie W. Harvey, H. M. 100 00—194 21
New London co. L. A. Hyde and L. C. Learned, Tr's.
New London, 1st ch. 222 32
Old Lyme, 1st Cong. ch. and so. 19 00
Stonington, 1st Cong. ch. 10 00
West Chester, Cong. ch. and so. 17 00—268 32

Tolland county. E. C. Chapman, Tr.
Rockville, 1st Cong. ch. and so. 11 55
South Coventry, Cong. ch. and so. 51 60—63 15
Windham county.
East Hampton, Friend, 5 00
North Woodstock, Cong. ch. and so. 30 56
Scotland, Cong. ch. and so. add'l, 27—35 83
1,409 34

Legacies. — Norwich, Samuel C. Morgan, by Lewis A. Hyde, Ex'r, bal. 868 50
2,277 84

NEW YORK.

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Brooklyn, A friend, 1,500 00
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Sandy Creek, Rev. George A. Pelton, 10 00—2,142 92

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2,202 92

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Allamachy, H. S. 87 50
Morristown, A friend, 25 00—112 50

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Knoxville, A. Buffat, 12 00

ALABAMA.

Talladega, Rev. Henry S. DeForest, 30 00

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Burton, Individuals in Cong. ch. with other dona. to const. Mrs. Sarah A. Hotchkiss, H. M. 38 00
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Mansfield, A friend, 10 00
North Amherst, Cong. ch. 20 70
Oberlin, 2d Cong. ch. 17 23
Shawnee, Welsh Cong. ch. 5 50—113 86

ILLINOIS.

Chicago, U. P. Cong. ch. m. c. 12.72; South Cong. ch. 16.34; 29 06
Elgin, Cong. ch. 6 17
Galva, 1st Cong. ch. 34 63
Lombard, Cong. ch. 12 00
Marengo, The Independent ch. of Christ, 1 60
Newark, Horace Day, 6 00
Normal, Cong. ch. 5 58
Oak Park, Cong. ch. 43 56
Prospect Park, Mrs. Emma Lloyd, 5 00
Stillman Valley, Cong. ch. 17 68
Wilmette, Cong. ch. 14 50
Woodburn, Cong. ch. 15 00
——, A friend, 5 00—195 78

MICHIGAN

Bedford, Cong. ch. 15 00
Calumet, Cong. ch. 223 52
Detroit, 1st Cong ch. 34 00
Hersey, Cong. ch. 6 13
Kalamazoo, 1st Cong. ch. to const. Rev. Wm. H. Thomas, H. M. 81 30
Port Huron, 1st Cong ch. 53 56—413 51

MISSOURI.

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North Springfield, 1st Cong. ch. (of wh. from Chas E. Harwood to const. Mrs. Catharine S. Harwood, H. M. 100;) 118 30
Sedalia, 1st Cong. ch. 18 00—146 30

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Alexandria, Cong. ch. mc. 1 25
Claremont, Cong. ch. 1 25
Dodge Centre, Cong. ch. 1 00
Medford, Cong. ch. 5 00
Minneapolis, Plymouth ch. 51.21; 1st Cong. ch. 23.57; 74 78
Rushford, Wm. W. Snell, 1 50—92 78

IOWA.

Cedar Rapids, John F. Dean, 4 00
Columbus City, Mrs. Sarah E. Evans, 3 50
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Davenport, German Cong. ch. 9 00
Decorah, Cong. ch. 45 61
Gilman, Cong. ch. 26 52
Ottumwa, 1st Cong. ch. 22 60
Tabor, Cong. ch. to const. Rev. John Todd, H. M. 65 00—179 23

WISCONSIN.

Fort Howard, Cong. ch. 24 00
Geneva Lake, Presb. ch. 23 38
Pleasant Hill, Presb. ch. 6 00
Racine, 1st Presb. ch. 31.67; Welsh ch. 6.11; 37 78
Royalton, Cong. ch. 11 00
Two Rivers, Cong. ch. (of wh. H. H. Smith, 5), 6 76
Watertown, Cong. ch. 16 08—125 00

KANSAS.

Arvonia, 1st Cong. ch. 11 15
Wabaunsee, 1st ch. of Christ, 3 00—14 15

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196 70

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FOR YOUNG PEOPLE.

THE SUPERSTITIONS OF THE CHINESE.

The Chinese are classed among civilized nations, and certainly they are very far above the degraded inhabitants of many portions of Africa or of the islands

A CHINESE CLOTHES' MENDER.

of the Pacific. They are called an educated people, though it is a question how much this education amounts to beyond the ability to repeat the words of their classical writers. But they have cities, and temples, and works of art, and

books, and their government is by law, and they cannot be denied the name of a civilized people. Yet for all this they are superstitious and blind as to social and religious duties. Girls like this clothes' mender in the picture go about the streets in many provinces of China, with work-basket and stool, ready to do any mending that may be offered them. They have to hobble over the road,

TRAVELLING BY WHEELBARROW.

for their feet have been bound until they are all out of shape. This poor girl, when she was eight or ten years old, had to have her toes tied under her feet, and the bandages tightly drawn, so that for months she suffered tortures, simply to make her feet small. "Three-inch golden lilies," the Chinese call these misshapen little feet, thinking it a disgrace to let them grow naturally. Is it not strange that the people insist upon a practice which is so utterly useless,

and which gives such torture to the girls? They suffer sadly for a year or two while their feet are being cramped, being unable to so much as touch them to the floor, and after this they can never walk without pain. Yet the missionaries have found it very difficult to break up the custom, even among those who have become Christians. Many parents take their daughters away from the Christian schools when it is made a condition of their staying that they unbind their feet.

The Chinese are not naturally cruel, and yet they do not seem to care much for their daughters, at least while they are young. It cannot be denied that in some provinces parents think little or nothing of putting their female children to death. Mothers will freely tell of their having destroyed one or more daughters while they were infants. A missionary writes of a woman who not long since expressed her surprise at seeing him so sad when his little daughter died: "Just as if she had been a boy," she said. A story is told of a vessel which some years ago was coming down the river to Amoy. A missionary who was on board noticed floating on the water a jar of a peculiar shape, from which a cry came. The boatmen proposed to push on without regard to what might be in the jar. But the missionary insisted on saving, if possible, the girl who, he suspected, had been thrown away by her parents. He succeeded in getting the jar, and found in it a poor baby girl, not so exhausted but that she could be restored. She lived and grew up among Christian people, and is now the wife of a native Christian preacher. The girls in Christian lands ought certainly to pray for their sisters in China.

Though the Chinese are an ingenious people, they are very clumsy in many of their methods of living and working. The picture on the opposite page shows how people have to travel in some of the provinces. This one-wheeled wheelbarrow is drawn by a donkey and pushed and guided by a man, who has no easy task to keep his load from upsetting. When the wind is fair a sail is raised, and the traveler sails along at the rate of, perhaps, two miles an hour. The Chinese do not welcome inventions for saving labor. It was proposed not long since to build a railroad to transport the coal to Tientsin, which is now brought on camels with much labor and at great cost. The government was asked to allow the construction of the railway. But the officials in their answer gave three reasons why the railroad could not be built: First, because of engineering difficulties; second, because the people would object; and third, because *Fung-shui* would be disturbed. Now this *Fung-shui* means about what we mean by "good luck." The Chinese suppose that good or bad luck belong to certain places, certain days, or to the particular height at which an object is placed above the ground, or to the angle at which it stands. A place that at one time has *Fung-shui*, or "good luck," may lose it if a new road or bridge should be built, or some change be made in the landscape. Hence the Chinese are very loth to have any great alterations made in their surroundings. And so this official document from the learned officers at Peking said concerning the objections made to building the needed railroad, that the first and second, the engineering difficulties and the opposition of the people, might, perhaps, be surmounted, but that the third objection, that from *Fung-shui* was insuperable. So their doctrine of "good luck" keeps the locomotive out of North China.

For fifty years now the missionaries of the American Board have been labor-

ing for China. At first the effort was to get permission to stay there ; then for long years they must labor to master the difficult language, and to translate the Bible and Christian books into Chinese. But the whole empire is now open, and if Christians were ready to do so, they might settle in any of the provinces, several of which have a population nearly as large as that of the whole United States.

THE CITY OF TIENTSIN, NORTH CHINA.

The American Board has now fourteen ordained missionaries and as many churches in Northern China, and five missionaries with eleven churches connected with the Foochow Mission. One of the stations in North China is Tientsin, the port of Peking, represented above, where we have eight churches. Do not forget the hundreds of millions of Chinese who as yet have never heard that God has sent his Son to be the Saviour of the world.

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